# The LUTHERAN

CIFIC LUTHERAN
LOGICAL SEMINARY
THE LIBRARY

**INTO THE HOUSE OF THE LORD**

. 37, No. 51

SEPTEMBER 21, 1955

) CENTS

# BE OF GOOD COURAGE

WHILE WAITING FOR a bus at a transfer point I observed the crowds of people hurrying to their offices and shops, dashing for buses, or strolling along enjoying the morning sunshine of what promised to be a pleasant autumn day. A man and a woman, seemingly husband and wife, hesitantly stopped someone hurrying by to ask information about the bus routes.

The woman was small. Her eyes stared from behind thick glasses. He was very thin, and so tall he seemed almost to be walking on stilts. Both had thick white hair, and skin etched by lines of advanced age.

A BUS STOPPED to pick up a chattering crowd of young people on their way to the university campus. I surmised that our elderly passengers were on their way to the famous University Hospital. They had to take separate seats, but after a few blocks there was room for the man to sit with his wife. Before he had even settled onto the seat beside her he reached dow and clasped her hand. Was he comfor ing her, or seeking encouragement fo himself?

AS I LEFT THE BUS at the hospital sto the woman peered up at me with worrie eyes. In the rigid lines of her face could see fear and apprehension. H husband looked grim. Something w very wrong. Bewildered, burdened wi trouble, and afraid, they still were makin their journey courageously because the could hold on to a hand that was war and loving.

Probably no one ever travels life wit out at some time being bewildered, bu dened with trouble, and afraid. Yet warm and loving hand is always waitin to give comfort and courage. When th reach out for it, they hear him say, "L I am with you alway. Even unto th end of the world."

—VIOLA L. SCOTT

The LUTHERAN News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hersh S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul Valentiner.
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associ Circulation Manager

**CHANGE OF ADDRESS AND RENEWAL ORDERS**

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

# THIS WEEK in *The* LUTHERAN


OPPORTUNITY KNOCKS A SECOND TIME - By Catherine Herzel 12
Pittsburgh's Passavant Hospital offers careers for older women

FAITH TALKS IN MANY TONGUES - - By Stewart W. Herman 16
Should South American Lutherans worship in a common language?

THEY STUDIED STEWARDSHIP - - - - - - By Lucille E. Hein 19
New York City congregation benefits from three-day retreat

COUNTRY CHURCHES—HAVE THEY A FUTURE? - By Betty Westrom 23
Rural America challenges the strategy of missions

GOD AND MRS. McCAFFERY - - - - By William Dinwoodie 27
An episode in the life of a minister's family

**EWS**

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Labor and Politics - - - By Robert E. Van Deusen 11

Overseas: Germany - - - - - - - - - - - - - - - 35

News in the Churches:
New England - - H. D. Hrdlicka 36
Pacific Southwest - H. L. Logan 39
Pa.: Williamsport - A. W. Lawver 40
Virginia - - - M. F. Mauney 44
Wisconsin - - - - C. A. Puls 37

People in the News - - - 42

Changes of Pastorate - - 46

Crosscountry - - - - 43

Deceased - - - - - - 47

**ATURES**

Five Make a Family: Perennial Youth - - By Margaret A. J. Irvin 30

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - - - - - - - - - - - - - - - - - - - 33

In Conclusion - - - - - - - - - - - - - - - - 50

# THE CHURCH IN THE NEWS

## Chinese say missionaries can come home

After U.S. and Red China diplomats wrangled through 14 sessions at Geneva since Aug. 1, the Chinese said on Sept. 10 that they will free 26 American prisoners, and give exit permits to 15 other Americans detained in China. Among prisoners is the Rev. Paul Mackensen, a 30-year-old United Lutheran missionary.

Of the 41 Americans held in China, 17 are Roman Catholic and six are Protestant missionaries. Twenty-two, including 10 missionaries, were listed this month for prompt release. Mr. Mackensen's name was not on this list. The U.S. State Department supposes that he and the remaining 18 prisoners will be set free soon.

The long argument about the prisoners hinged on whether the U.S. would permit the Washington embassy of the government of India to act as agent for Chinese students in America who wish to return to mainland China. U.S. diplomats this month agreed to the proposal and said they "will give wide publicity to the arrangement."

A State Department spokesman reported that 173 Chinese left the U.S. between July 11 and Aug. 31, and more would go Sept. 17.

## Mackensen in jail 42 months

Like another missionary named Paul, the Rev. Paul Mackensen had been in chains for the gospel. The Apostle Paul was a prisoner in Rome 19 centuries ago. Paul Mackensen was arrested in Tsingtao March 7, 1952. News about him came occasionally through fellow-prisoners who were released.

The first direct word came last fall when he was permitted to write a letter, received Oct. 26 by his parents, the Rev.

REV. PAUL J. MACKENSEN
*Prayer, thought, action*

and Mrs. Paul J. Mackensen of Baltimo
A second letter arrived March 7. "I
well and sound of body, mind, and sp
—which news from me personally sho
put an end to any undue worries you m
have had," he wrote.

Ten years ago when Mr. Mackens
applied for missionary service he wro
"A Christian message is much more th
a systematized statement of convictio
It is a whole life of prayer and thou
and action consecrated in Christ Jes
That is my belief and, God willing, it
be my life."

The test came in 1949 when Cc
munists were closing in on Shantu
province. United Lutheran executives
quested missionaries with families
come home, but gave unmarried missi
aries the option of making their own

sion. Four of the ULC staff in Tsingtao ayed as Communists came in. After ey were no longer permitted to work, l four applied for exit visas. Three were lowed to leave, but Mr. Mackensen was tained. He was arrested on charges of ing an American spy.

### iscopalians are still Protestants

High-church Episcopalians are irritated cause their church is officially named e Protestant Episcopal Church. They y they are Catholic, not Protestant. But legates at the church convention, held Honolulu this month, voted two to one ainst dropping "Protestant" from the me.

The question was debated an hour and half, with a majority arguing that Epispalians are part of the Protestant fam- of churches. Charles P. Taft, Cinnnati layman, led the argument against e change of name. The word "Protant" does "mean something," he said. t means the firm declaration of your nvictions . . . Our church is a reforman church."

The Protestant-Catholic argument was arpened when bishops from South nerica said the Roman Catholic Church ploits its people and keeps them in perstition in such countries as Brazil. ıe Roman Catholic bishop of Honolulu, hn J. Scanlan, replied in a local newsper that "It ill becomes a Christian rgyman to attack the teachings and otives of that church which is the other of our Christian civilization."

### azil bans "Luther"

Theaters in Brazil will not be permitted show the *Martin Luther* movie, the vernment's censor of entertainment anunced this month. He said his country s a law prohibiting a theatrical exhibin "offensive to community or religion." The film was banned earlier this year in Peru, the Philippines, and Egypt. In 1953 the picture was banned in theaters of Quebec, but was shown to 25,000 people in 11 Protestant churches May 31 to June 3.

"If additional attempts to secure permission for theatrical showings" are unsuccessful in Brazil, said Robert E. A. Lee of Lutheran Church Productions, "we will then have to turn to other means of getting this important motion picture to the people."

### Bradfordsville goes back to school

Protestant parents called off their school strike in Bradfordsville, Kentucky, as the new term began this month. More than 300 pupils stayed out of school all last year. The high school in Bradfordsville, a Protestant community, was closed last year, and pupils were assigned to the Lebanon school, 10 miles away. Parents kept them at home, and also refused to send their children to the Bradfordsville grade school.

The argument centers on the Marion county practice of employing 44 Roman Catholic nuns as public-school teachers. This question is pending in Kentucky's court of appeals, following the decision of a circuit court judge that garbed nuns may teach in public schools.

Bradfordsville parents won't send their children to the Lebanon high school, but to Hustonville, 35 miles away and outside Marion county. Parents say they will buy a bus and employ a driver.

### Hopeful about refugees

"A rather steady flow" of immigrants is reaching the U.S. under terms of the Refugee Relief Act of 1953, said Refugee Administrator Pierce J. Gerety. He said "the present rate of admissions won't fill the 209,000 quota by the time the program expires on Dec. 31, 1956, but the rate is going up."

NEW WORLD FOR THE PATZ FAMILY

*Lutheran-sponsored refugees who arrived last month have home in Montgomery, P*

The U.S. State Department "and everybody in it," said Mr. Gerety, "is trying wholeheartedly to make this program work." Visas for 46,709 immigrants have been issued, and 35,000 people have arrived. An additional 88,798 applications are being processed, he said.

Americans "don't have to sign a blank check" in promising homes and jobs for refugees, said Mr. Gerety. He pointed out that several large organizations such as the National Catholic Welfare Conference, Church World Service, and Lutheran World Federation are ready to underwrite a sponsor's pledge. "If you can give a refugee a job—on a farm, in a factory, in a store, or in your home as a domestic—you can be a sponsor. All you have to do is get in touch with one of the agencies helping to resettle refugees, and they will tell you how you can act as a sponsor without taking on an unlimited liability."

Lutheran Refugee Service had located sponsors for 4,626 refugee famili through Sept. 9. Number of LRS-spo sored immigrants who had arrived in t U.S., up to Sept. 9, was 1,777.

## More heresy in Wisconsin

The Rev. Victor K. Wrigley was mis ing on Sept. 8 when a Synod of the Nort west investigating committee met to co tinue its inquiry into his beliefs. H stayed away on the advice of the coun of Gethsemane Lutheran Church, Broo field, Wisconsin, where he is pastor.

The committee has been operating ou side its constitutional authority, t church council notified Synod Preside Paul E. Bishop. The council said that i stead of investigating charges of "preac ing and teaching doctrine in conflict wi the faith" which have been broug against three Wisconsin pastors, the co mittee has been querying these pastors an effort to build up charges against the The council asked that "no charges be i

ated against our pastor unless they can e directly identified with what he has reached and taught."

The council objected also to not being ermitted to have a representative present the hearings.

### hirty-five pastors want new trial

Acquittal of the Rev. John H. Gerrding on eight heresy charges on Aug. 1 (*see page 37*) stirred up a storm mong United Lutheran pastors in the ilwaukee area.

There were "shocking discrepancies" etween statements Mr. Gerberding made his trial committee and statements ade to newspaper reporters after the ial, said 35 pastors who signed a petion for reopening the trial. Among the 5 were three members of the trial comittee who had joined in the unanimous rdict clearing Mr. Gerberding.

A Wisconsin pastor who was convicted "doctrinal deviation" by a trial comittee on July 28 has been suspended om his ministry in the synod. He is the ev. George P. Crist. This month he ailed a 21-point questionnaire to Lueran pastors outside the Northwest nod, asking how they "regard the Bible d the Book of Concord, both in a genal sense and in regard to a few of the uestions which have been raised in my se."

Among the questions is: "Is it essential faith that Christ be regarded as having tually been born at Bethlehem and unr the circumstances reported in the gosls, i.e., of a virgin, a star in the east, se men, shepherds, gifts, the flight into gypt, Herod's slaughter of the infants, c.? If the answer is no, then what part t or attitude toward the account is esatial to faith?"

### ws lose at Sands Point

Jews had bought a $215,000 estate, including 24 acres and a 40-room house, at Sands Point, exclusive residential area on Long Island. They planned to use it for a synagogue and school. This month the local board of zoning appeals refused to permit use of the property for these purposes.

New York's Governor Averell Harriman, who has a home at Sands Point, said the board's decision was "shocking" and "arbitrary." The Jewish congregation will appeal the case to the county supreme court.

Attorneys for the Roman Catholic diocese of Rochester, New York, have filed suit in the state court of appeals against Brighton township. Catholics planned to construct a church and school on a 14-acre tract. The township board ruled that the area is restricted to residential construction.

Roman Catholics in Piedmont, California; Multnomah county, Oregon, and Winston-Salem, North Carolina, have been in court this year to get exemptions from local restrictions on church or school construction. A Jewish congregation has been fighting an injunction against building a synagogue in North Dallas, Texas. An Assembly of God church went to court for permission to build in Robbinsdale, Minnesota. A Negro Baptist congregation won its case before a county planning commission for permission to build a church in a residential area outside Modesto, California.

### Negroes will be invited

No congregation of a major Protestant denomination in Washington, D. C., had risked mixing whites and Negroes in its membership until last year, the Washington *Post* reported. The first experiment was in Augustana Lutheran Church.

Six more white congregations of various denominations have accepted Negro members in Washington since then, said

the *Post*. Total Negro enrollment is 40.

"Operation 1 Mile" will begin soon in Augustana Church, says the pastor, the Rev. Clarence T. Nelson. Visitors from the congregation will go to every home, white and Negro, within a mile of the church, inviting all to attend. "There has been no pounding at the gates" by Negroes eager to join the white congregation, said Pastor Nelson. The church, in a neighborhood largely Negro, is going after them.

### Integration in parochial schools

A Roman Catholic high school in Dallas, Texas, admitted two Negro students this month—the first of their race accepted by an all-white high school in the city.

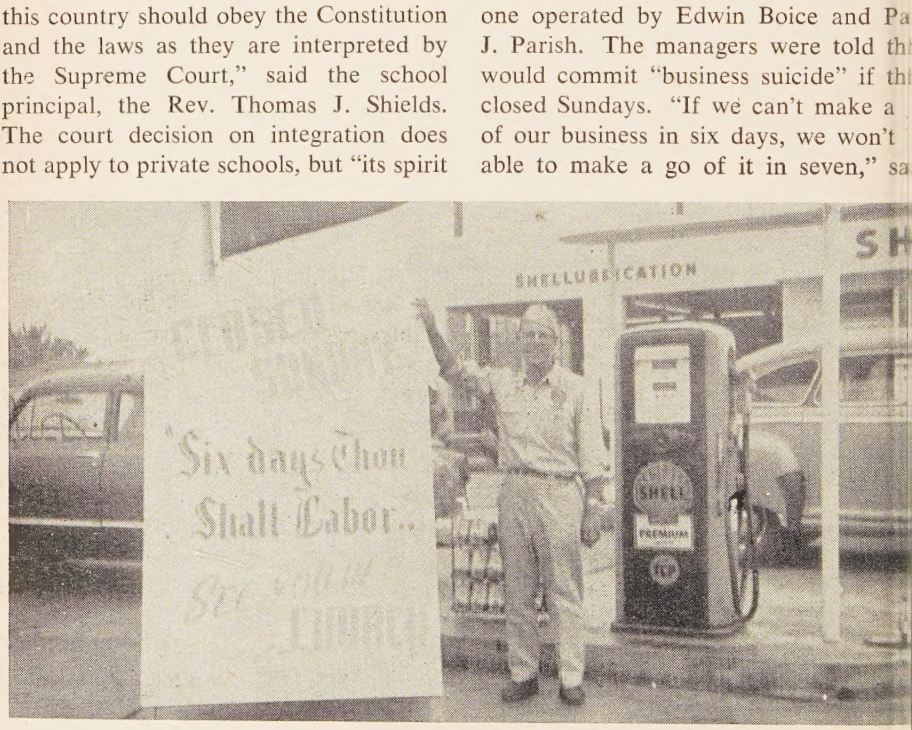
"It is our conviction that all citizens of this country should obey the Constitution and the laws as they are interpreted by the Supreme Court," said the school principal, the Rev. Thomas J. Shields. The court decision on integration does not apply to private schools, but "its spirit plainly does," said Father Shields.

In New Orleans the Roman Cathol archbishop, Joseph F. Rummel, sa racial integration in parochial schools w not be attempted until next fall. "We a confronted with the tradition of segreg tion over a period of 150 years," he sai "It has been considered wise and nece sary to allow time for a fuller explanatio of Catholic teaching on this subject an for the physical adjustment that integr tion will require."

### No gas on Sunday

Business picked up at a gasoline statio in East Los Angeles when the manage decided to close Sundays. "Six days the shalt labor," said the sign they put up.

There are big gas stations, open S Sundays, on opposite corners from t one operated by Edwin Boice and Pa J. Parish. The managers were told th would commit "business suicide" if th closed Sundays. "If we can't make a of our business in six days, we won't able to make a go of it in seven," sa




SIX-DAY WEEK IN LOS ANGELES
*Customers kept on coming*

r. Boice. "My family needs their daddy
n Sundays."

Customers kept on buying regularly
the six-day station. Net profits have
creased. "If this venture should fail,"
id Mr. Boice, "I'll never go back to a
ven-day week. I would go into some
her work. When the Lord said, 'Six
ys thou shalt labor,' he meant it."

### elgians raise money for schools

There would have to be $10 million
llected by Roman Catholics in Belgium
is fall to make up for the cut in govern-
ent subsidy to parochial schools decreed
the parliament in July. House-to-house
llections were being made. Also at
unty fairs and other public assemblies
e offering plates were being passed.

The Belgian parliament cut $10 million
om the $74 million subsidy, and ruled
at parochial school teachers must meet
e same training requirements as other
achers. Roman Catholics in the Nether-
nds and West Germany plan to help
elgians in floating a loan to meet the
nancial crisis.

Belgium's Roman Catholic hierarchy
ans to fight for repeal of the school
w. There were 175,000 present this
onth at a ceremony in Brussels when
message from Pope Pius was read. The
ope urged "all Belgian fathers and moth-
s, as well as teachers, to consecrate Bel-
an Catholic education to Christ."

Parochial schools in Belgium get big
vors when the Catholic Party (Social
hristian) is in power, but have the fa-
rs whittled away when Socialists con-
ol the government. Socialists and Lib-
als combined last year to overthrow the
cial Christian control of parliament.

### rganists ask for salary increase

Church organists in Canada average
out $900 a year in salary, they said at
meeting this month in London, Ontario.
"That's the amount they were getting in 1939," said Reginald Green. "Nobody seems to have noticed them since."

Although most organists have only part-time employment in churches, many are highly skilled artists and direct choirs as well as play the organ, it was emphasized. The plaints were made at a session of the Canadian College of Organists, attended by more than 200 church musicians.

### Blake and the church boom

No one will deny that "there is a boom in religion," Dr. Eugene Carson Blake said. He is chief executive of the Presbyterian Church USA and president of the National Council of Churches.

"The evidence is overwhelming," said Dr. Blake in the Sept. 20 *Look* magazine. "Evangelistic preachers command audiences larger than those that gather at major-league baseball games . . . Churches are burning their mortgages . . . Our Sunday schools are bulging with 35,400,000 children . . ."

The danger is, said Dr. Blake, "that there appears to be a growing interest in what religion can do for a man, without an accompanying moral concern about what a religious man ought to be and do." The ancient idols—Mammon ("dressed up in modern clothes"), Apollo ("a vague search for a healing faith"), and Irene ("peace of mind")—are being worshiped again.

Faith may become "a prop and a justification for an essentially unreligious life instead of an aid to new moral and spiritual insights." But Dr. Blake makes an optimistic prediction. "The churches," he thinks, "will lead most of us to a fuller knowledge of God and a greater obedience to Him. Such a revival, however, is dependent on keeping the idols from the sanctuary."

# World News Notes

## Red China deal

Chinese and American diplomats talked politely with one another day after day in Geneva. But both sides were extremely tough about yielding on any point.

The U.S. refused to talk about such questions as Formosa until the Chinese agreed to release 41 American prisoners (*see "Church in the News"*). The Reds replied that thousands of Chinese students in the U.S. are not being permitted to go home. They asked that the embassy of some neutral nation such as India be authorized to interview the students to find out if they want to return to China.

Americans held out because this was a question, they said, which could be discussed only with Chiang Kai-shek's government, which was in power in China when the students came to the U.S. To permit India to act for Red China in dealing with the students would be a left-handed way of recognizing the Reds as the rightful government of China.

In the end, the U.S. half-way surrendered on the student question. Any Chinese students in America may consult with the Indian embassy in Washington and will receive help, such as financial assistance, in returning to Red China if that's where they want to go. Americans detained in China will be permitted to apply to the British embassy in Peiping for exactly the same kind of assistance.

## Too much prosperity

An unusual situation had been developing in such countries as England and Germany this year. Because so many people have jobs, there is danger of serious economic difficulties.

In West Germany there were only 512,353 workers unemployed at the end of August. That puts the workers in position to demand higher wages. Increased wages would mean higher prices, and Germany would lose its advantage in selling cheaply in the world markets.

The Germans hope to solve the problem by cutting prices instead of raising wages. Production is rising so steadily that there will be enough of everything to meet the demand even if prices go down.

The British have no such way of escaping from their problem of full employment. There were 22,945,000 employed in July, and fewer than 200,000 unemployed. It was estimated that 473,000 jobs are waiting to be filled.

But in this boom-time prosperity, the British can't afford to let their people buy more. They must reserve a major part of their production for export, to balance the huge imports necessary in the little island kingdom. Britain's gold and dollar reserve fell $136 million in July, $87 million in August. Workers want higher wages, but that would mean more buying and greater danger.

## Visitors get to Estonia

The highest iron curtain in the world shuts off the little Baltic countries—Estonia, Latvia, Lithuania. Since they were annexed by Russia 10 years ago, no visitors have been allowed.

This month the Reds made an exception to their rule. They allowed five citizens of Finland to make a "good will" visit to Estonia. The visitors were startled. They heard Russian spoken almost as much as Estonian. Newspapers publish official speeches in both languages, and posters in public places are bilingual.

Explanation is that the Reds have deported or destroyed a large proportion of the native people, and have replaced them with Russian immigrants.

# VASHINGTON

ROBERT VAN DEUSEN

## LABOR AND POLITICS

LABOR DAY speeches brought into the pen the widening rift between the Re-ublican administration and the leaders the labor movement. It is plain that ganized labor intends to take an active art in the 1956 presidential election, and throw its weight behind the Demo-atic candidate.

CIO President Walter Reuther accused e administration of favoring the wealthy id neglecting the needy. CIO Secretary-reasurer James Carey charged President isenhower with failure to accept respon-bility for the acts of his appointed of-cials.

Ex-President Harry Truman added fuel the fire. He praised the coming merger the CIO and the AFL, and said that a nified labor bloc could put the Demo-atic party back into power. AFL Presi-ent George Meany, who will head the nited organization, promised that the po-ical activities of labor will be expanded ter the merger.

Administration leaders gave labor nions the silent treatment in their Labor ay messages. Eisenhower paid tribute "all the working men and women of is country who with their hands, hearts id minds have contributed so much to ir national welfare." But he did not ention the role which organized labor such has played in the improvement working conditions.

Labor Secretary James Mitchell said in special broadcast that the government "seeks constantly to improve the welfare of the wage-earner and safeguard him against unfair practices and exploitation." Appealing for employment of workers past 45, he quoted Eisenhower as saying that we should recognize the values of maturity, responsibility, and constancy found in older workers.

The open break between organized labor and the administration will enliven the election campaign.

Underneath the tumult, the lines of a coming power struggle can be discerned. Open alignment with a particular party was a major decision on the part of the labor movement. It represented a deliberate prediction of the political future, and a commitment of time, money, and influence to help the prediction come true. That commitment includes the 1956 campaign, but looks beyond it to 1960.

A number of results will be likely. Labor's new strategy will strengthen the probability of Eisenhower running for re-election. Labor will ask—and get, with some misgivings—a larger voice in the internal running of the Democratic party, including the selection of a presidential nominee.

THE 1956 ELECTION will be a trial run. Its results will determine how strong a hold the leaders of the labor movement have on its rank and file in political affairs. If they find they can deliver the labor vote in substantial numbers, their influence between elections will be potent, no matter which party wins next year.

In this struggle for power, the church will be on the sidelines. It must remain free to voice moral and ethical principles, and to pass constructive judgment on both sides. But church people of both parties, both in and out of the labor movement, will play an active part in the process and will help to determine the outcome.

# Opportunity Knocks a Second Time

By CATHERINE HERZEL

**School of Practical Nursing at Pittsburgh's Passavant Hospital offers older women the chance for a career of Christian service**

"I ALWAYS WANTED to be a nurse," she said. "If it wasn't for this"—her gesture took in the whole school—"I'd be working at a job, any job, just to make a living, and I'd be dissatisfied. Now I'm doing what I really want to do and I'm happy."

A graduate of the Kate Estella Koch Practical Nurse School at Passavant Hospital in Pittsburgh, Mrs. Moore was now working in the hospital. I had asked her what she thought of this new program and the answer came before she spoke, for her eyes lighted up with the fervor of someone who has had a second chance in life.

Mrs. Moore always wanted to be a nurse but the depression came when she was in ninth grade. She was the only one in the family who could get a job, so she stopped school and worked to keep the family going. When the economic crisis was over, she did not have the high school diploma required to enter nursing and gave up the idea. Later she married. One day, over a year ago, one of her friends told her about the new program at Passavant Hospital for training practical nurses.

"I'm going for an interview," said the friend. "Come along and see what it's like."

The day ended with both Mrs. Moore and her friend enrolled in the school.

"The study was hard after all those years away from school," said she, "but everything was worth while." She paused at the door, then came back to make sure I understood. "It's really wonderful," she said.

WHAT IS A practical nurse, anyway? In the past she was often a woman with a flair for caring for the sick but with no training or preparation beyond what she gained by observation and common sense.

Even a warm heart and a deft way with patients, however, can be made a lot more efficient—and safer—when that practical nurse has received training. The need for her services is greater today than ever before because there are not enough professional nurses. As the field of medicine grows wider and more complicated with new medicines and new techniques the professional nurse is needed as a highly skilled technician and director of nursing services. There are not enough of them to go around to provide the necessary bedside care of the patient, too.

Yet that bedside care is important. If it is left to incompetent or ignorant hands all the spectacular advances in medicine may do the individual patient very little good. A practical nurse is trained for this important, limited, field. She is a member of a team working together to care for and rehabilitate the patient—a team composed of the doctor, the professional nurse, and the practical nurse.

WHERE ARE WE TO recruit these practical nurses? If we can't get enough stu

---

*Mrs. Herzel's article describes a field of service which has opened up in many communities. Women interested in the work may find similar schools in local hospitals.*

ARRIVING STUDENT GETS WELCOME
*A whole new life opens up*

ents for professional training, where will he practical nursing students come from? he answer to that lies in the stories of ndividual students and graduates. There vas Mrs. Anderson, for example.

She was a young woman with two children of school age. How had she gotten nterested in practical nursing?

"I live in an apartment house," she aid, "and after my two boys went to chool there just wasn't enough housework to keep me busy. One of my neighors suggested that I might like to work s an aide at Passavant Hospital and I ecided to try that. I discovered that I ove nursing. If, years ago, I had known ow much I love nursing I would have tarted to train as a registered nurse before I was married. I love people. I vant to serve them at the time when their eed is greatest. When I have finished naking a patient comfortable and go out f the room, and then at the doorway I ear 'Good-bye, Mrs. Anderson'—I have feeling of real accomplishment.

"Wasn't it difficult," I asked, "to manage the year of training when you had a family to look after?"

"The family co-operated," said Mrs. Anderson. "My boys learned to help with the housework and they were willing to do it because they knew it was worthwhile."

NOT ALL THE STUDENTS in the School of Practical Nursing are married women. Many are teen-agers, such as you meet in the professional nurses' training. Often these girls took the wrong course in high school—the commercial course, often. Then, when they considered nursing, they found that they lacked the science and math courses needed for entrance into the professional school. Others come from small high schools that did not offer the necessary courses.

Some had only two years of high school, like the young girl who came with her mother to be interviewed. She had had enough of high school. She never, never wanted to see a school again. She did excellent work in the year's course and now is going to night school to make up the missing years. Many of these younger girls plan to go on for further study, like Miss Davis. She had been working as a bookkeeper, satisfied with the nice salary check she got, but unsatisfied with everything else about the job. She will graduate in October. And then?

"I'm going on to study and do further work in physiotherapy. This course gives you a good foundation for anything you need, and you can go on to study more and more."

One girl from the Midwest had two years of college. She was engaged to be married but her young man was in the army in England. She decided that the year's training as a practical nurse would be better preparation for marriage than

two more years of college, so she came to stay with her uncle, a professor at the University of Pittsburgh, and is taking the course.

THE AGE LIMIT for entrance to the school is 18 to 55. But there is one student, Miss Hayes, who is older than 55. She had always been interested in nursing but there were responsibilities that kept her from undertaking it at an earlier age. When she chose Passavant, after looking up all the schools of practical nursing she could find, she met with a refusal. Miss Lang, director of the school, explained that her age was a factor that could not be overlooked.

"At least let me fill out an application," said Miss Hayes.

"Very well, but it will only be turned down."

It was, but Miss Hayes telephoned, "Please let me come in for the interview."

The answer after the interview was the same: "Your age is too great to undertake this program."

"Please let me take the physical examination," she pleaded.

This will settle the matter, thought Miss Lang, and agreed.

During the routine examination the young doctor asked her how old she was.

"Why, at your age, do you want to get into this?" he asked.

"Young man," she said, "all my life I have wanted to be a nurse. All I'm asking for is a chance."

Said the doctor, "As far as I am concerned, you shall have your chance."

Miss Hayes is now a student in the school. She enjoys the study as well as the practice and looks forward to doing hospital or institutional work after graduation.

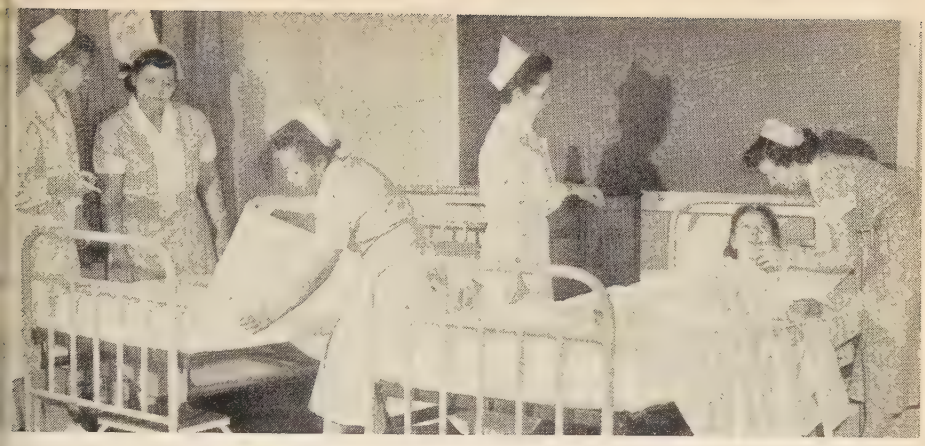
Perhaps Mrs. Gross represents the experiences of the middle-aged woman as well as any. Her family was raised, her daughters married. Even with three grandchildren there was a vacant spot in her life. Then, too, she wanted to be independent and earn her own living. As a child she had played nurse, operating on her dolls, putting their arms in splints. She had coaxed her mother to make a nurse's cap from an old stiff collar of her father's. But somehow she had never been able to train to be a nurse. Then she married and the dream was put away.

Mrs. Gross pointed out one of the advantages of practical nursing. "If a woman my age applies for many jobs they look at a single gray hair and say, 'We don't want you.' But in nursing they look at your gray hair and say, 'Ah, maturity.' "

We could not describe the students without a glance at a small minority group—the four men now in the school. Sometimes it is as hard for a man to break into a field considered woman's work as for a woman to enter a profession reserved for men. But men have nursing aptitudes, too, and there is an increasing need for their services, especially in veterans' hospitals, psychiatric wards, and so on. One of the weak points of hospital care at the present time is the untrained orderly who often gives bedside care without knowing anything about it. His ignorance can be dangerous.

Because of the low pay, orderlies are often men of little ability. If men can be trained to give intelligent bedside care in the hospitals, a very real advance in the care of the sick will have been made.

HOW ARE PRACTICAL nurses trained? The first four months of their program is study, with a stiff schedule of classes in anatomy and nursing theory. The next eight months include classes but experience is gained in actual on-the-ward service. When they have graduated, practical nurses are ready for jobs in hospitals, in-



PRACTICAL EXPERIENCE FOR PRACTICAL NURSES
*They see their work as an opportunity to serve*

titutions, or in private nursing, to give ctual bedside care under the supervision f a physician or professional nurse. The 9 nurses who have so far been graduated rom the Passavant School are holding bs in hospitals, in a home for crippled hildren, in convalescent homes, in a Lueran home for older people. Three of he graduates are taking further study.

When you are writing about a church nstitution, as Passavant Hospital has alays been, you ask more questions. What s the religious plus that is going into these ves? What makes this school a project hat is especially religious? Part of the nswer is sensed when you attend the hapel services that begin each day at assavant. Attendance is not compulory, but students are faithful, taking part leading the service. Some, who do not ve in the nurses' home, must start very arly in the morning to reach the hospital or that extra fifteen minutes, but they re there.

These students are in contact with Christian personalities, for Passavant Hospital has on its staff seven deaconesses, an ordained clergyman, two former missionaries, and lay people who are teaching and working at this hospital because it is an opportunity for Christian service.

At Passavant the opportunities of a practical nurse are presented as opportunities to serve. The pin the practical nurse receives on her graduation has on it a shield, to symbolize the service the student has been given by the school in learning to give safe nursing care to the patient, and a lamp, symbol of the comfort and courage a nurse can give to a patient in the dark night of his need.

Over one hundred years ago Passavant Hospital was founded "in order that the sick and suffering might be cared for in a becoming and Christian manner, without distinction of color, creed or country." Founding the hospital was a thrust into the future, an adventure in Christian service. The school of practical nursing is opportunity knocking a second time at the doors of people who want to serve.

---

CHRISTIANITY ISN'T ONLY going to church on Sunday. It is living 24 hours of every day with Jesus Christ. —BILLY GRAHAM

# FAITH TALKS IN MANY TONGUES

By STEWART W. HERMAN

**Sometimes it seems as if the Tower of Babel is duplicated in the diversity of languages used in Lutheran services**

THIS IS THE STORY of Arab Lutherans —yes, *Lutherans*—who turned up in Chile, of *Chinese* Lutherans who settled in Uruguay, of *Japanese* Lutherans who are still immigrating to Brazil and of the *Latvian* Lutherans who—thanks to the Lutheran World Federation—are now on their way to Venezuela from Manchuria by way of Hong Kong.

Let's begin with the Arabs. Two Arab boys went to visit their uncle in Chile about two years ago. They had been raised as Lutherans in Jerusalem. It was no problem at all for the Lutheran World Federation office in Jerusalem to refer them to the LWF office for Latin America, and for me to write to the Lutheran pastor in Valdivia, Chile, where the young men would be living.

But church services in Valdivia are mostly in German, whereas the boys spoke only English and Arabic. They were cordially received by the pastor and the congregation but genuine fellowship without a common language is not easy. Their efforts to start a career were even more difficult. The latest report is that they decided to give up and return home.

Maybe Arabs should not go to Chile at all, but the haunting question remains: is our church doing all that it should for its migrating members? How does a worldwide church as big as ours, in a day when Christianity can ill afford to lose its faithful members, effectively hold its own? Who are our own? Half the time we do not even recognize them. Lutherans, we think, should be people who speak, dress and act just like ourselves. The trouble is, many of them don't. Thus it is easy to fall into danger of being most unbrotherly toward our brethren.

THE OTHER DAY I received a letter from Japan about a fine Lutheran family moving to Sao Paulo, Brazil. Could I put them in touch with a Lutheran pastor there? Yes, of course, but again the services are largely in German. Portuguese services are held once a month. Undoubtedly the pastor will do what he can, but congregations everywhere tend to be cliquish. Will these Japanese friends really feel at home?

A parish secretary near New York telephoned our office to say that an American family was moving to Lima, Peru, and would like to have the address of the Lutheran church. Of course I had to ask whether the family understood either German or Norwegian, these being the languages in which services there are currently held. If not, they would be told that there is also an interdenominational American church where they can worship in English.

What can be done? Obviously, you can't have special Arabic sermons in Chile or require an old German congregation in Brazil to alter its whole program for the sake of one Japanese family

---

*Dr. Herman heads the Lutheran World Federation's work in Latin America.*

even though there may be thousands of Japanese families without a Christian witness around Sao Paulo). Nor can the pastor in Lima (who speaks English) hold regular English services for only one American family, although there are dozens of such families living in most of the Latin American capitals who would welcome services in English in their own Lutheran church.

THE PROBLEM goes deeper than simply a question of language. Bonds of global Christian fellowship must be strengthened! This is where our Lutheran church is weak. Language, naturally, constitutes an obstruction, but it need not be an insurmountable one.

Many Lutheran churches still use the European tongue with which they emigrated. The older generation needs this ministry. Lutheran services are being held in at least ten different languages in Latin America, including Portuguese and Spanish. Sounds impressive, doesn't it? Actually it is not enough. Take the Scandinavians, for instance! There are two or three Swedish pastors in Argentina, but only one in Brazil and one assigned to Mexico. There is a Norwegian pastor in Ecuador and two or three seamen's pastors in certain port cities. Thousands are without pastoral care. Or, take the Hungarians who have one pastor in Venezuela and a second one—at the other end of the continent—in Argentina.

More languages are needed. But also a greater use of a *common* language, such as Spanish. More pastors are needed with a command of three or four languages, including Spanish.

THE GERMANS are best served because they are most numerous. At least 250 of the 400 Lutheran pastors in South America still use German, although not exclusively. But there is hardly one pastor per 3,000 baptized members in Argentina, Brazil and Chile. This provides one of the reasons why church leaders have frequently said that they cannot undertake "missionary" work; they have more than enough to do among European Lutherans, including Austrians, Swiss, Dutch and other Europeans who understand German.

The nub of the problem raised by the Arabs, Japanese and stray American Lutherans is similar to the predicament of many North American congregations a few years ago when they had to accustom themselves to the idea of adopting DP families. Thousands of these refugee brethren would have been totally lost to the church if a special effort had not been made to hold them. Many of them spoke no English and the adjustment—*our* adjustment, too—was difficult.

Even if they spoke a broken sort of English, there were some churches where the general atmosphere was downright chilly. On the other hand, there were immigrants who refused the friendly advances of local congregations and organized their own. Thus, we see how the feeling of brotherhood has a curious way of decreasing in direct proportion to the proximity of our brethren.

IT WOULD BE a great pity if the Lutheran church around the world were to become one great indiscriminate melting pot of traditions and cultures. That's not the true way to "one church." Not even the Roman Catholic Church with its centralization of authority has been able to achieve such a thing. On the other hand, we Lutherans have one confession of faith which unites us. Therefore, linguistic, cultural and national differences should not be permitted to divide us. Some steps can be taken—and are being taken—to make our Latin American fellowship more all-inclusive.

A Chinese restaurant in Montevideo attracted Missionary Paul Benson because he had been born in China and enjoyed eating Chinese food. He was not prepared (but neither was he wholly unprepared) for what followed. In an exchange of friendly Chinese words with the proprietor and his smiling wife, it soon appeared that they had been educated in a Lutheran school in China. They were overjoyed to discover that their children could attend a Lutheran Sunday school in Uruguay. Thus that oriental family has found a place in the young mission congregation in Montevideo, along with Uruguayans and Europeans. "Tradition" never had a chance. Spanish is the common language.

IN A CHURCH of many languages, such as our Lutheran church is, we need pastors of many languages. American Lutherans impatiently expect everybody—especially immigrants—to speak English as soon as possible. Germans tend to think that the language of Luther is sacrosanct and must never be abandoned. Scandinavians are inclined to regard their religion as an intimate and inseparable part of their own Nordic culture. Each of these tendencies is understandable but . . . they divide our church. Especially if the pastors hesitate to launch out in other tongues.

Most of our Latin American pastors already speak an "extra" language, although Paul Benson is probably the only one who can handle Chinese. Linguistic exhibit No. 1 is no doubt Pastor George Posfay of Caracas, Venezuela, who commands Hungarian (his mother tongue) Swedish, German and English. Moreover, he picked up enough Latvian from his good friend and colleague, Pastor Alfreds Gulbis, to conduct Latvian services when necessary.

BUT NO PASTOR can master all the "Lutheran languages" he is likely to encounter in South America, from Finnish to French, from Dutch and Danish to Romanian and Russian. The only solution is to develop gradually a common language of worship and this must—for the sake of all—be the dominant language of the area. That means Spanish except for Brazil, where Portuguese is spoken. The irony of it is that the pastors themselves have been hesitant to make the fullest use of Spanish. Is the Roman church to be left with a virtual monopoly of the language, along with its arrogation of the term Catholic?

In a day when the peoples of the world are being shuffled and reshuffled as never before, the duties and obligations of a world-wide church must be restudied on a world-wide basis. Latin America constitutes only one illustration of the fact that every migrant Lutheran—Arab, Chinese, Latvian or American—is a test of the ability of our church to serve our members wherever they go.

---

LIKE TEA, a Christian's real strength comes out when he gets into hot water. —NEW ZEALAND OUTLOOK

# THEY STUDIED STEWARDSHIP

By LUCILLE E. HEIN

**Members of an old New York City congregation spent three days in a "stewardship retreat" and came forth with new enthusiasm**

"We must be disturbed," the Rev. Leopold W. Bernhard told the earnest group before him. "Only when we are disturbed and disturb others can we truly be Christ's stewards and messengers."

The 70 members of St. Peter's Lutheran Church of New York seemed to agree with their pastor. They had just completed a three-day retreat in which stewardship and evangelism were the subjects, morning, noon and night. An earlier generation at St. Peter's might have reacted differently, but now a city church was engaged in serious self-examination about its mission and its future.

For 85 years St. Peter's Church has carried on its ministry in the busy heart of New York City. The church's building was at Lexington Avenue and 46th Street from 1871 until construction of Grand Central Terminal with its maze of underground railroad tracks and tunnels required it to move. Since then the congregation has worshiped in a fine church at Lexington and 54th Street, within a stone's throw of the Waldorf-Astoria Hotel and other city landmarks.

During the early period of its life, St. Peter's had another distinction. For more than seventy years its pastor was a Moldenke—first Dr. Edward F. Moldenke, who served until his death in 1904, and was succeeded by his son, Dr. Alfred C. Moldenke. The tradition of the congregation was German. It was a close-knit and self-contained group.

During the 15-year pastorate of Dr. Russell F. Auman, St. Peter's made the difficult transition from a German-language to an English-language congregation. The change in tradition and in membership made new approaches necessary. Last year the Rev. Mr. Bernhard came to St. Peter's and the congregation faced its future with determination to serve its city.

A symbol of this new attitude was the week-end "Stewardship Retreat." The group of 70 met at Lake Minnewaska, a mountain resort, and for three days studied the congregation's plans and purpose.

Before the group left the week-end meeting, they were making plans for their future—disturbed, questioning, thoughtful, and yet confident. Dr. Henry W. Endress, executive director of the Lutheran Laymen's Movement for Stewardship, one of the discussion leaders at the retreat, called it "an experiment other churches should follow." Dr. William H. Stackel, Rochester bank executive and prominent ULCA layman, said, "I had a feeling that these folks had come for real help and for a program which they could put to work in their parish . . . It seems to me that the pattern of the retreat is one that any live congregation could adopt with benefit."

One of the first steps in analyzing the future role of St. Peter's was a community survey which covered about twenty blocks in the church area. The

survey, conducted by the Urban Planning Division of the Protestant Council of New York, showed opportunity for church expansion in the area. Most of the residents are members of no church. Opportunities for evangelism are great. In addition to the resident population, a transient group of more than 10,000 workers comes into the area each day. Both resident and transient groups could be reached by St. Peter's.

The survey also showed that the neighborhood is growing in population. People have high incomes. High rentals make the area prohibitive for most young couples with children. The residents are mainly mature, highly educated, well-paid adults in professional, business, executive, and government positions.

These findings pointed to a new job for St. Peter's. If St. Peter's is to exist, it must become a "service church" and provide a varied program to attract both transient workers and residential groups. This means providing many kinds of worship services, through the week as well as on Sunday, and at times that are convenient for office workers as well as for residents. It requires an educational, recreational, and cultural program that will attract both groups.

Dr. W. Carl Satre, one of the leaders at the retreat, summed up the three main findings of the survey in this way: St. Peter's has a great *opportunity* to attract new members, an *obligation* to bring unchurched people into the church and to provide a program for those who are members and for those who drop in, and a big *financial problem* because any program of evangelism means an initial outlay of money.

This is where stewardship enters the picture. If it is important to the present membership of St. Peter's to open their church to the community, then it is important for them to have the proper attitude toward the total purpose of the church and toward the financial support of its program.

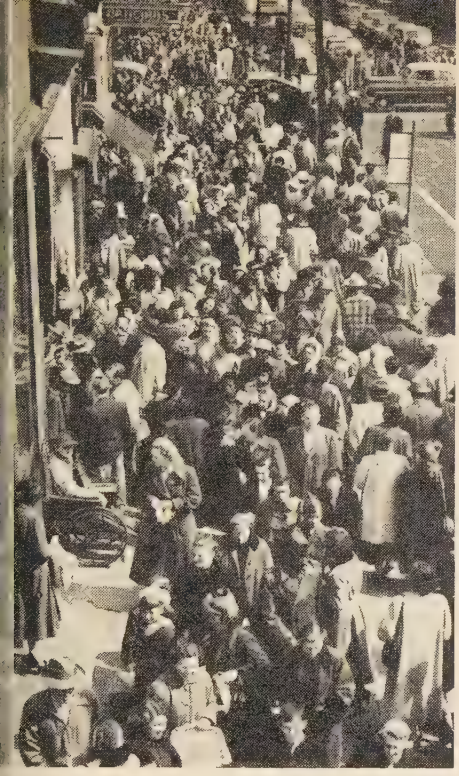
Pastor Bernhard is convinced that people will learn to give when they fully commit themselves to God's purpose. He saw that his first job at St. Peter's was not to win new members but to prove to present members that Christian stewardship is the best approach in forwarding the work of the church.

The problem was how to enthuse church members about stewardship, how to inspire them to give as they had never given before, how to instill in them a willing desire to pledge a large part of their time, talent, and treasure to the church.

One of the answers to this problem was a retreat, where capable speakers would discuss Christian stewardship. Plans for the retreat, formulated by the church council, were first announced in the church bulletin in February. At the close of registration in April over seventy had registered. The retreat was held from Friday afternoon, June 10, to Sunday noon, June 12, at a beautiful Quaker-operated hotel on Lake Minnewaska about sixty-five miles from New York. The cost was approximately $25 per person, plus transportation.

From the moment the participants arrived and received their packet of program and stewardship materials they were involved in a study of Christian stewardship. Dr. Emily J. Werner, professor at Biblical Seminary in New York and a member of St. Peter's church council, conducted the devotions during the retreat.

The theme was carried on by Dr. Stackel, whose topic was the spiritual foundations of evangelism and stewardship.



CITY CROWDS
*The church has a mission here*

Dr. Stackel emphasized that stewardship begins with the recognition that all is God's and that we are his children and heirs. He has made us trust officers of all that we are and have. God and the individual, working together as evangels, win stewards for the church. God's purpose is to save those who are lost. The individual exists to make God's purpose workable.

Dr. Stackel's recommendations for gaining and holding new members were almost parallel to those expressed by Pastor Bernhard when he came to St. Peter's. Dr. Stackel listed these procedures as most effective:

Welcome the casual visitor to the service and invite him to other services and activities.

Tie the new member to the church by giving him a job or a responsibility immediately.

Use the Every Member Visit as a powerful tool for contacting past members of the church and for keeping the interest of all members.

Introduce the concept of Christian stewardship and Christian tithing to new or prospective members.

Dr. Satre, pastor of Augsburg Church, Toledo, Ohio, and chairman of the ULCA Commission on Organizational Structure, spoke first of the evangelism opportunities in the immediate neighborhood of St. Peter's—both among the residential and transient groups. Later Dr. Satre interpreted Christian stewardship as the giving of time, talent, and treasure to God's work. He showed that:

Giving is a token of our total dedication to God.

Giving is an expression of gratitude to God.

Giving is an instrument for spreading Christ's healing, saving love.

Giving is a presentation of first-fruits to God—not the presentation of left-overs or remains.

Giving is personal dedication.

Dr. Satre's listeners heard that "giving is not limited by what I can afford or by what is my share of the church budget, but by my answer to the question, how grateful am I to God?"

Dr. Satre recommended Christian tithing, when possible, as the most effective way of giving. He strongly advocated the Every Member Visit as the best way of reaching the congregation and interpreting to it the meaning of stewardship and tithing. He also recommended a planned stewardship campaign and stewardship dinners. He spoke of the danger of a limited budget becoming a ceiling to true giving and indicated that

many people will give only enough to meet the budget, while they ought to give selflessly out of love—well beyond minimums!

Stimulating also were the small discussion groups that met after each speaker had presented his ideas. In these groups two questions seemed to be most vital. One question was: "Should we wait to stress Christian tithing until our people have learned more about stewardship?" The answer was: "Tithe now!" The other question was: "Is a unified budget a wise move?" The answer was: "Yes. Make one all-inclusive appeal for funds."

"I was happy to be able to rise from the audience," Pastor Bernhard said later, "and announce that St. Peter's church council had just voted to bring an all-inclusive budget before the congregation at a stewardship dinner."

THREE WEEKS AFTER this week-end retreat Pastor Bernhard reported the following among its results:

1. Two weeks after the retreat, those present conducted a stewardship workshop at a fellowship dinner and re-created the program of the retreat for the members who had not attended.

2. Ten men who had attended the retreat formed the nucleus of a men's brotherhood.

3. Several men, inspired by the attitude of Dr. Satre and Dr. Stackel toward church financing, formed a planning committee to discover and set forth the needs of the church and what the church wants to do—without reference to budget or finances. After their ideas are developed there will come the task of obtaining funds to meet the needs.

4. Plans are already under way for the next retreat. Lessons learned from this first experience will be used. "We had too crowded a program," Pastor Bernhard said ruefully. "Next time we will give people more time to talk and ask questions."

5. The idea of an always-open church is spreading among the members. There are plans for two noonday services to serve people who work in the area.

6. Plans for an Every Member Visit are in the air. With the inspiration of the retreat, the congregation is seeing that visiting brings commitments in stewardship.

7. There will soon be an assistant pastor at St. Peter's. He is a necessity if the church is to carry out its role of a "service church."

8. The church is trying to provide facilities for all groups that want to meet there. At present, nearly fifty groups use the parish house and church facilities. Publicity about church activities is passed along in offices and industries where church members work.

ST. PETER'S is becoming known for its friendliness. One of the friendly features is a coffee hour after the Sunday service, when members and visitors have a chance to talk together. About 30 per cent of the worshipers on Sunday morning are visitors. About one-half of the worshipers live in the neighborhood. Others come from distant parts of the Greater New York area. All visitors are contacted immediately by mail as prospective church members.

Pastor Bernhard says: "I feel that in this church good preaching and a friendly atmosphere are most important. These visitors just happen in. If they do not like us or the sermon, they will not return another Sunday. I am conscious all the time that we are evangelists winning stewards for Christ. If we can disturb these people, they will return to listen again."

# Country Churches—Have They a Future?

By BETTY WESTROM

**Changing countryside in rural America requires churches to develop new strategy for keeping spiritual values high**

America is still a land of small towns. In 1950, cities of more than 25,000 accounted for only 41 per cent of the nation's population. The remaining 59 per cent lived in the countryside and in the small villages and towns.

Business takes note of this fact. But what of the church? Does the Lutheran church, traditionally strongest in the rural areas, act as though it believed in the future of those areas? Is the church investing in the country towns, erecting buildings, planning up-to-date programs? Or has the Lutheran church written off its country congregations?

Illinois may be used as an example of a state where the church should reexamine its rural responsibility. Most people tend to think of Illinois in terms of Carl Sandburg's "city of the big shoulders," Chicago. Like the boy with the broadest shoulders and the loudest voice, the giant city almost demands recognition. But Chicago is not Illinois.

Statistics show that in 1950 there were 782,256 Lutherans in the state's population of 8,712,176. The Lutheran church is not represented at all in 1,256 incorporated places. Illinois' 996 Lutheran congregations are concentrated in 457 places.

Unchurched in the state total 55 per cent of the population. Of the church members, 12 per cent are Lutheran. As the largest Protestant church in the state, Lutheran responsibility for the unchurched is apparent.

But churchmen tend to concentrate their attention on Chicago and its suburbs. Mission plans are made with an eye to the metropolitan area. The urban character of Lutheran home mission work in Illinois may be seen in a quick look at the records of National Lutheran Council bodies for the last ten years.

Of the 24 home mission congregations, 20 were started in cities or in such suburbs as Park Forest, Glen Ellyn, and Palatine. The other four were all started in towns within commuting distance of the cities. This, in a state where 21 county seat towns are without a Lutheran church! Illinois has 25 per cent of its people living in towns under 1,000 or in the open country, but only 17 per cent of the Lutherans live in these places. None of the new missions was started in towns of this size.

This mission policy has a certain logic, when the rather stable population of country towns is contrasted with the breathless pace of population growth in city and suburb. If the trend should continue, however, the concentration on urban work may prove to be short-sighted. This is true for three reasons:

1) *The people now in the smaller places need good churches, even though they are living in shrinking communities.*

2) *There are good prospects for future*

---

*Miss Westrom is a staff writer for the Division of American Missions of the National Lutheran Council.*

*growth in the rural towns.* The fact that there are workers punching a time clock in a new plant half-way between Sycamore and Dekalb is significant. It means that industry is being decentralized. Metal works, oil refineries, and seed-processing plants are learning the art of country living.

3) *It is important that rural children who leave the home town to go to the city have a proper background of religious training to go with them.* To large extent city churches are composed of people whose confirmation certificates bear the names of churches in the rural areas. Thus the quality of rural churches of today has a direct influence on city churches of tomorrow.

WHAT IS HAPPENING today in rural America? Or, to get back to the specific example, what is it like in rural Illinois?

It is possible to sit in an office in Chicago and learn something about what is happening by studying statistics. We learn that each year a smaller percentage of people live in the country. We see that tiny villages are shrinking in population, while some of the larger rural trade centers are growing.

But you don't even begin to get the feel of rural Illinois until you leave Chicago far behind, until you have watched the sun-bronzed farmer crisscrossing the broad fields on his powerful tractor, until you have seen his young wife stroll out to the road to look into the mailbox. To know something about life in the small communities, you must stop to chat with the woman weeding the flower bed, the teen-age carhop in the roadside drive-in, the men on the bench in the village square.

In some respects rural Illinois is very much like it has been for years. There is still a lot of space for comfortable living in the farming towns and villages. Lawns are large, and the noises created by heavy industry and city transportation are missing.

There is an easy friendliness, and neighbors enjoy doing things together. Country people still tend to view life with a calm, conservative eye. You suspect that their lingering respect for "the way things have always been done" might prove both a bane and a blessing to a small town pastor.

IN OTHER WAYS, however, an astonishing transformation has taken place. A person who considers a tour of rural Illinois as a pilgrimage to "the sticks" will discover quickly that "the sticks" have passed out of existence. Improved transportation and communication have urbanized rural areas, blurring the line which once separated two distinct and contrasting ways of life.

Rural people are driving the same style cars and buying the same television sets as their city cousins. Little girls are taking baton-twirling and tap-dancing lessons, while their mothers wear city fashions and attend golf luncheons. Parking problems plague many towns. Big old houses have converted into duplexes. Village residents are being introduced to apartment living.

Many changes have resulted from the increased mechanization of agriculture. Plow horses have been replaced by tractors; clumsy wagons by fast-moving trucks; and the old threshing rigs by labor-saving combines.

BECAUSE ONE MAN can now do the work once performed by many, farms are growing larger and the farm population is dwindling. Young people who in the old days would be expected to remain on the land are now finding employment in industry in towns and cities. A disturbing threat to the family farm is the

growth of huge, industrialized farms employing migratory labor.

The farmer has changed from a simple agrarian to a businessman. If he finds that dairy cows are not a good investment, he sells them—knowing that a dairy truck will bring milk and ice cream and cottage cheese to his own door.

These are some of the general changes taking place in the countryside, but even a casual observer notes that rural Illinois is not all of one piece. You see the resort country along the Wisconsin border, with towns sprouting up around the little lakes. You view the broad stretches of flat, rich farm land in central Illinois, with towering grain elevators accenting the skyline. You see southern Illinois with its poorer farm land, its oil wells and coal mines, its peach orchards and "southern" drawls and revivalistic churches.

If a person expects all small towns to be pretty much alike, he is in for a surprise. Every village or town has its distinctive personality. It may be a Mennonite village like Arthur, where you see bearded men driving horse-drawn buggies; or it may be a resort town like Long Lake, with its souvenir shops and zoning problems and summer visitors. There are coal-mining towns and farming villages.

There are lively towns and dying towns. There are towns which have sprung up almost overnight, and there are towns with Civil War monuments in the village park. There are "Irish" towns and "German" towns and "Swede" towns.

No enterprising businessman would consider setting up shop in one of these towns without first studying its "personality," examining its characteristics. Neither should a church ignore these factors when planning its program.

Once a business firm sees that a certain town has a future, it sets out to reach the people in that town by the wisest business methods. But what of the church? Too often a small town church is content with outmoded facilities. Buildings are in disrepair, no modern equipment is purchased for Sunday school. Publicity methods designed to invite the unchurched are ignored.

Touring Illinois it is heartening to see splendid Lutheran churches which announce to the passerby that members are planning for the future. The buildings themselves hint that the congregations have kept a finger on the pulse-beat of progress.

BIG CHURCH IN A SMALL TOWN
*Trinity Church, Harvard, Illinois, sets pace for community*

Just at the edge of Harvard, for example, is Trinity Church, an old congregation with a new $200,000 plant. The handsome stone church, in modified Gothic style, is actually a skillful remodeling job. There are modern furnishings and richly symbolic stained-glass windows. Attached to the church is a new education building. Every Sunday about 400 children walk down its polished corridors to bright, well-equipped classrooms. Several small worship centers with candle-lit altars are used by the Sunday school youngsters, and audio-visual equipment is provided.

Just as a businessman always keeps a hopeful eye open for opportunities to expand, the church should alert itself to opportunities for extending its work to new places. Fox Lake is an example of a town where a vital church could make a real contribution. Once a resort town with a rather unsavory reputation, it has had a recent sharp rise in population as suburbanites from Chicago settled there. It is now a village of 2,238, with literally scores of taverns but not a single strong denominational church. A "community church" has met with only limited success. What is the Lutheran church's responsibility?

IT IS HELPFUL in many ways to use the analogy between a business enterprise and the church, but the analogy can be carried only to a certain point. A businessman needs only to think about sales. He must consider only what towns will give him the largest opportunity for profit.

The church's mission, on the other hand, is to bring the Christian message to people in all circumstances. The church must serve the stable community, the dying town in the twilight zone between prosperity and extinction, and the mushrooming suburb. We must not only consider, "Will this town be good for the church?" but must think, "Would the church be good for this town?"

Changes taking place in the country are for the better only when a community's spiritual values are retained.

"It is the task of the church to permeate the everyday life of a community," says Dr. E. W. Mueller, head of the Rural Church Program of the National Lutheran Council. "Christ can be as much a part of a complex, mechanized community as of the 'horse and buggy' community. Traveling through Illinois, you see a changing countryside. The job of the church is to bring Christ to that changing countryside."

TODAY'S KEYNOTE is *urgency*. The day of placid faith and life has passed. Christendom must revive the eager, aggressive spirit which characterized the apostolic church. Its frontiers must surge with impatient stewards—men and women yearning to spend themselves in the advance of the kingdom of God. The powers of death are assuming ever new and more threatening shape in our day. The church of Christ must rise here and now, or prepare its underground hideout in the catacombs of an atomic world to wait out the centuries until another day of opportunity may dawn.

—HENRY B. LUFFBERRY in *Thy Mission High Fulfilling* (Muhlenberg)

# God and Mrs. McCaffery

By WILLIAM DINWOODIE

**When Fatso accused me of wearing his pants he started something that turned out to be a blessing in the end**

MY RIGHT EYE was closing slowly. The skin had been ripped off my knuckles. My torn shirt failed to cover the harsh bruise on my shoulder and there was a lump on my left thigh that was fairly crying in misery.

But any physical discomforts I may have felt were secondary. What would Dad say when he learned I'd been fighting? The thought left me with a sick feeling in the general vicinity of my stomach. Dad was never one to spare the rod. He was sure to lay it on with extra emphasis when he found I'd disobeyed his injunction to keep my hands to myself.

Although I was only eleven years old at the time, I couldn't blame my father. He had come to a small church in a town thirty miles from Sioux Falls, S. D., five weeks before. On the night before I was enrolled in the local school, he had taken me aside for a "man-to-man" talk.

GRAVELY HE TOLD ME that I would have to be a "good will ambassador" among my classmates and friends if he were to make a success of his ministry. Above all, I was to keep out of fights. Would I promise to do that?

I'd promised and I'd kept that promise for three weeks and two days. I might have gone along my peaceful way indefinitely if it hadn't been for that fresh kid, Michael (Fatso) McCaffery. Fatso had come up behind me as I was leaving school that afternoon and accused me of wearing his pants.

I'd called him a "liar" and within a matter of minutes we were both rolling around in the mud in a tangle of fists and legs. We were still flailing away at each other when I felt a strong hand grip my shoulder and thrust me aside. Looking up, I saw Constable Davis standing over us. Fatso was rubbing mud from his eyes a few feet away.

"What do you young imps think you're up to?" the officer demanded. "Get off with you now or I'll be running you both in."

I SCRAMBLED AFTER my books and ran home. Coming to the head of the stairs leading to four small rooms above my dad's store-front church, I cautiously opened the door. The parlor was empty. Closing the door snugly behind me, I tiptoed toward my bedroom on the far side. But I'd only taken a step or two when mother came in from the kitchen. She stared at me in consternation.

"So you've been fighting, Willie!"

"Yes, ma, but I—"

Try as I would I couldn't keep the tears from easing out of my eyes and burning a furrow down my mud-caked cheeks.

---

*Mr. Dinwoodie writes from experience as a clergyman's son. He is religious news editor for the Cleveland* News.

Mother put her arm around my shoulder and said:

"Come, Willie, it can't be as bad as all that. Tell me what happened."

SOME QUALITY in my mother—the new tone in her voice or, perhaps, the touch of her hand—reassured me. Brushing the tears from my eyes with my coat sleeve, I told her how the fight started after Fatso had accused me of wearing his pants.

"Oh!" The word slipped through mother's lips like the whisper of a sigh. "You poor boy."

"Why do you say that?"

"Never mind," mother said. "Go in and get washed and change your shirt."

I went into the bedroom, careful to keep the door slightly ajar behind me. I had washed and was putting on my shirt when father walked into the parlor. Holding mother at arm's length, he said: "Why, Clara, you've been crying. Tell me what happened. Has Willie been fighting?"

"Yes, James, but—"

"Don't try to excuse him, Clara. Willie promised to keep out of trouble. I ought to give him a licking he'll never forget."

Mother's cheeks paled.

"Perhaps, I should get the licking, James."

"You!" There was surprise, chagrin and a note of disbelief in dad's voice. "Why do you say that, Clara?"

SITTING BACK on the stiff-backed sofa, mother told how she had taken the pants from the old clothes contributed to missions.

"I know I shouldn't have done it," she said. "But money's been so scarce since we came here. Seems as if there's never been any for clothes and Willie—"

"I can guess what you're going to say," dad broke in. "Willie needed new pants so you took them from the collection, never thinking they'd be missed. But what's that got to do with the fight?"

"I'm coming to that," mother observed patiently. She then told how Fatso had called attention to the pants I was wearing—his pants. One word led to another, as she put it, until I'd called Fatso a "liar" and the fight was on.

Father shook his head sadly and said:

"It's worse than I thought but we won't go into that now. How about supper?"

"I'll have it ready in no time at all," mother said as she rose and turned toward the kitchen. "Willie!"

"Yes, ma."

"Come out now and set the table."

FATHER GAVE ME a critical glance as I walked in from the bedroom but said nothing. We had sat down at the table and were about to eat when there was a knock at the door. Mother left to answer it.

As the door opened, a heavy-set woman in a light blue dress and matching hat walked inside. With her came the sweet scent of lilies of the valley and an ominous air of foreboding that wasn't lightened any when her chill, dark eyes circled the room and came to rest on me. Even before she spoke I knew she was Mrs. McCaffery.

Invited to sit down, our visitor settled back on the sofa with a soft rustle of skirts. Father then asked if there was anything we could do for her.

"What I have to say can wait," Mrs. McCaffery replied coldly. "Won't you please go ahead with your dinner?"

FATHER RESUMED his seat at the head of the table and, as usual, quietly thanked God for the blessings of the day and the food we were about to receive. Little was said during the meal but I thought I noticed Mrs. McCaffery's stern face soften as she looked around the room and noticed the few pieces of worn furniture, the straw mat that served as a rug and the room's only decoration—a brightly colored calendar from the grocer's around the corner. I wondered what she would have to say, and I was very uneasy.

While mother cleared away the dishes, father asked Mrs. McCaffery the purpose of her visit.

"I came to see you about something that happened after school this afternoon," she replied. "Seems there was an altercation between your son and mine."

"I've heard about it," dad said. "I also feel my wife and I should share a part of the blame."

"Please!" Mrs. McCaffery left her seat and stood before dad. "I'm sure if we were to look into the matter we'd find a share of blame on both sides. What I'd like to say is—"

"Yes?"

"I'd like my son to be a friend of Willie's," she said. "I'm sure they will be when they get to know each other better. Won't you ask Willie to come to a birthday party at my home Saturday afternoon?"

MOTHER AND DAD were thoughtful after Mrs. McCaffery left. Looking back, I believe each of them wondered if they'd made a friend of her and, if they had, could she help to make their stay in the South Dakota town a little easier.

The answer wasn't long in forthcoming. When dad opened the door the next morning to bring in the milk, there was a large basket of meat and groceries on the landing. Each week thereafter another basket of provisions arrived at the house and there were occasional gifts of furniture and clothes. But when mother tried to thank Mrs. McCaffery, she wouldn't hear of it.

"Please don't thank me," she'd say. "It's little enough I can do."

To me, Mrs. McCaffery was a fairy godmother and a Lady Bountiful, all wrapped up in one. To mother and dad, she was a bulwark of strength. Apart from keeping our pantry and ice box filled with food, she also persuaded her husband to serve as chairman of the church building drive and when the campaign got under way she raised the largest amount toward the building of a new church.

THE TWO YEARS our family stayed in the town were the happiest of my boyhood and I'll never forget two incidents that took place after my father had been called to a Minnesota church. The one was the large crowd that gathered to bid farewell to mother and dad. The other happened in our home two days later. Dad was fastening the straps on a large trunk and mother was piling odds and ends into a valise when dad suddenly looked up and said:

"You know, Clara, we've a lot to thank God for."

Mother turned toward him and, eyes twinkling, asked:

"Aren't you forgetting something, James?"

"What do you mean?"

"I think it would be closer to the truth to say we owe a lot to God and Mrs. McCaffery," she smiled.

# PERENNIAL YOUTH

IN OUR CHURCH there's a special sort of stir on Youth Sunday. I thought perhaps I felt it because Dan and I are specially interested in youth work. Then I bumped into Miss Alma Getry looking at the Youth Sunday poster after the morning service. Responding to her warm smile, I put my hand affectionately on her arm. She is so tiny and sweet, I'd have liked to hug her, but there's a dignity about her too and I couldn't be quite so familiar. "May we give you a lift, Miss Alma? Dan and I go practically past your house."

"THANK YOU, DEAR, but my nephew is coming for me. He and his family go to the Presbyterian church and their service is always longer than ours—all those anthems and things, you know. They'll be here soon." She hesitated a moment then went on, "But I was wondering whether you are coming tonight to the young people's service?"

"Of course we are and we'll be more than happy to take you with us."

"I do dearly love those services when the young folks take part, and after what the pastor said about their theme, 'Christ is Lord' being the earliest creed of the church, I would so much like to hear what they say."

"Well, it will be a real pleasure to stop for you."

"Thank you so much. Oh, there is my nephew now." We made arrangements about time for this evening, and she hurried off, a little fluttery and holding the railing tightly, but the perfect picture of a "lady" of her generation.

"Ready?" asked Dan coming up beside me.

"If you are. How did you get away so fast?"

"You didn't believe me, did you, when I told you that to take on the enlistment thing in the Sunday school and the job in the sector project, I was shedding some other things? Well, I have more sense than you gave me credit for."

HIS SMILE made me catch myself for fear of looking fatuous. Turning toward the poster, I told him about our passenger for the evening service.

"As the youngsters say, 'she's a real doll,' isn't she?"

"Isn't she?" I agreed. "I'd like to grow old that way, if I knew how to manage it."

In the car we came back to the subject somehow. Having the children prefer to walk home with their own friends gives us more time to talk. "I suppose," I said, "the way people age is largely a matter of circulation. I know lots of lovely people who have gone completely into a dream world as they get older. They feel that life is a race in which they no longer care to compete, I suppose. Or the realities of life no longer interest them. Don't you think that's it?"

"A lot of it, I guess. They can see but they no longer read, because they can't concentrate. They are interested only in people and after a while it is only the people connected somehow with their youth who mean anything."

"Then there are the ones who won't dmit they aren't as strong and as capable s they ever were. Remember when laire Mawson's mother came to visit?"

"Will I ever forget it? She wore both ou and Claire to a frazzle that week! I egan to wonder who'd keep house for ie while I sent you off for a rest cure!"

"That's why it's so wonderful to see eople like Miss Alma who makes you ealize old age isn't something to be readed more than death."

"That's a new version of a 'fate worse han death!' " Dan laughed as we waited or the traffic light at Main Street to hange.

"But isn't it so?"

"Guess you're right. But men don't ave to worry about it as much as omen."

"No, they don't. Do you realize Claire just worried sick about Charlie and the ore?"

"If she'd let him alone, he might relax ore. The way she nags him about it, ven after he took all that time to go on nice trip with her, I think I'd go to the ore just to get away, if I were in harlie's boots!"

"I'LL TRY TO REMEMBER." My answer dn't mean anything, as Dan can't bring s postoffice work home with him. He orks certain hours and that is that. Oh, ere are jealousies and tensions in the ork set-up, sometimes. The postmaster as been sick and there is some specula- on about whether he's going to get well id how the acting postmaster is going to ke it when he has to step down again— at sort of thing.

But Dan has never been involved in fice politics. He stays friends with erybody and doesn't bother unduly out the future. So my thoughts were ally going back to Miss Alma.

"I'VE BEEN TRYING to discover the secret of her success," I went on. "First of all, her health is good enough to permit her to think clearly. No matter what else you say, I guess that has to be basic. But then she is really interested in the best things. Now I could tell from what she said to me that she's really listening to sermons. Lots of the congregation just sit there and let their minds go woolgathering."

"Not many of them could pass an examination on what they've heard, I'll bet. And I mean right here in our own congregation where we get good sermons no matter whether the regular pastor or the assistant is preaching."

"Oh, I know some sermons are hard to take. Like—" I paused and we looked at each other, each knowing what the other was thinking. "—But Miss Alma really listens and learns. She got all that business about the creeds, I'm sure. And she made the connection with the youth work of the church."

"Could be the scoutmaster and Sunday school teacher in me, but I think that's part of the secret. She looks to youth, not just as something cute and lost, but feels a part of it."

BY THIS TIME we were in front of our own house. As I took in the scene on the front porch, I nudged him. "We'd better feel ourselves a part of it—or else. Look at that mob! They're draped all over the railings, practically hanging from the rafters."

"And drinking up the soda I got for the troop committee meeting tomorrow night." He caught himself and we said in unison the phrase that has become our watchword lately, "But I'd rather have them at home where I know where they are!" Then Dan added, "And sometimes I even believe that!"

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Learning to "take it"

QUESTION: Gene had hoped to play in a game last week, but for some reason he didn't get a chance. He came home all upset—inclined to take it out on the whole family. He was mad at the athletic director and half the boys. He ate very little and he had a "bad night."

Elaine brought home a history paper just dotted with corrections by her teacher. She too was badly irritated and put the blame on the teacher for not giving her enough help. Despite our efforts to cheer her up she went to bed in a bad mood.

We've had this sort of performance again and again. I'm wondering whether our children are lacking something vital, are getting unfair treatment, or haven't learned to fit into the world as it is. We are wondering what to think and what the next move should be.

REPLY: Everyone, regardless of age, likes to succeed in whatever he is doing or in whatever he attempts. Each one likes to be "somebody," to get attention, and to do well enough to win one's own approval. At the same time it is common for humans to rationalize their failures and inadequacies, and to place the blame on someone else or on the circumstances.

One of the hard lessons all have to learn (or be miserable) is that of facing our inabilities and our failings. But to achieve this, even to a small degree, is an indication of one's maturing. (Of course, no one ever becomes 100 per cent mature.) After we are brought to see that we didn't plan well, failed to study hard enough, neglected practice, or let down on our efforts, we can recognize that there is reason in things, that we have created our own failures.

We must come to recognize also that for practically all of us there are other persons whose abilities along certain lines are superior to our own, while in some cases we may possess better capacities than they.

Parents ought to talk these matters over with children, with full give-and-take. Furnish examples to them. Cite illustrious persons who failed, then succeeded. Life is compounded of success and failure, but we are bound to do our best.

## Dating

QUESTION: What is the proper age for boys and girls to start having dates? Bea's interest in boys has me scared. She is only 13 and wants to have dates. She points to other girls who are allowed to do so.

REPLY: Dating age varies from one part of the country to another, from one area to another, and from one family to another. In a group of teen-age boys, opinions about the age for first dates varied from 12 to 17, and in frequency from one a month to one a day. Parents will find it difficult to stand alone against the practices of a community, but they could regulate such matters much better if they consulted and worked with other parents of a neighborhood.

Parents will help by providing social occasions for youngsters under good conditions, and maintaining an attitude of readiness to talk over anything freely and with an open mind.

## First Clash of Church and State

**The Sword and the Cross.** By Robert M. Grant. Macmillan Company. 144 pages. $2.75.

Here is a book which sets forth in a clear and objective way the relationship of the Roman government and Christianity to one another during the first three centuries after Christ. While the Roman republic sought, with varying degrees of success, to ostracize foreign cults and religions in Rome, the Roman empire gradually absorbed many of them and concentrated its attacks more and more upon the Christian religion.

Consistently refusing to worship the emperor, the Christians took an uncompromising stand which Roman officialdom would not tolerate. They were consequently often condemned to death. Because their beliefs and their mode of living were never investigated impartially and carefully, they were falsely accused of obstinacy, immorality, hatred and "detestable superstition" (Tacitus). Actually there were never any legal grounds for the persecutions and death sentences pronounced upon them from Nero's reign to that of Galerius. Their persecution by the state was an administrative measure designed to bolster strength of the empire.

Even though leading Christians, like Paul, Polycarp, Tertullian and Cyprian, espoused the positive attitude toward the state and urged that Christians pray for the emperor and all in authority, their faith was regarded as being superstitious and therefore as being dangerous to the state. Interestingly enough the author changes the usual date of A.D. 155 assigned to Polycarp's martyrdom to A.D. 166 on the basis of what he believes to be conclusive historical evidence.

Dr. Grant rightly contends that "as long as the Roman view of the state remained associated with the Roman state religion, the Christian problem could not be solved." In 311 Galerius was finally forced to issue an edict of toleration for the Christians. Thus freedom of religion was finally achieved by the Christian Church. But whether the state can, as the author claims the Roman government should have done, ever maintain absolute indifference to religious questions is quite debatable.

"The solution to the problem of the sword and the cross, and the failure of the sword, lies in basic misunderstanding." We cannot subscribe to this conclusion. It would seem that more than mere misunderstanding was involved. It was an unavoidable clash of aims and ideals between the Roman state and the Christian church, causing Roman justice to fail in an impartial and fair investigation of the beliefs and practices of Christians. Nonetheless, the book presents the conflict between the Roman state and the Christian church in a scholarly yet readable manner. It will be of real interest to all pastors and laymen who desire to gain a better understanding of the complex problem of the relationship between church and state and the reason why the cross triumphed over the sword in the early church.

*Burlington, Iowa* M. E. LEHMANN

## Christ Portrait Out of Focus

**Jesus and the First Three Gospels.** By Walter E. Bundy. Harvard University Press. 598 pages. $7.50.

The most sensitive area in biblical study centers on the construction of the picture of Jesus. What the scholars say on this point is in one way or another an answer to Jesus' crucial question, "Who do men say that I am . . . But who do you say that I am?"

The author is professor of the Bible at DePauw University, and has studied the first three Gospels for nearly forty years (the publisher informs us). The outstanding qualities of this lengthy book of almost six hundred pages are: the lucidly written text, the singularly clean-cut outlines, and the analysis of the materials to the point of utmost refinement. Prof. Bundy aims to present a "compendium of criticism in the

Synoptic field" from David F. Strauss (1835) to the present. He states his methodological principle as follows: "This study concerns itself exclusively with the literary and historical data . . . The religious values of this tradition, as well as those conventionally associated with it, are left to speak for themselves or to be assumed."

With the detachment and the objectivity of a historian, Prof. Bundy has sought to confine himself to the historical and the literary data, supposing that the religious matters will speak their own language. For a book so modern, so well-written, only a "rave review" could conceivably be in order.

However, this book sheds but little light on Jesus' question, "Who do you say that I am?" On the surface there seems to prevail a tightly knit logical reasoning throughout. But underneath, in the sphere of basic assumptions and key conceptions, the reader is left hopelessly lost. Why?

The total picture is out of focus, the author has been deceived by his lens adjustment. Believing that he can fix his attention exclusively on literary matters, and deal with them as an "objective" historian, leaving the "religious values" to speak for themselves or to be assumed, Prof. Bundy has dealt a double fatal blow to the first three Gospels: he has dissociated the message of the New Testament from history, and has assumed some general conception of "religious values" which does not exist.

Literary and historical analysis requires an understanding of the "ground motifs" in New Testament study. There exists a deep, indivisible unity within the New Testament, and the Gospels do not dissolve into a sea of relativities, as suggested by this passage: "The Synoptic Jesus is now one person, now another: the demon-destroying Son of God, Messiah incognito, the worker of sheer miracle . . . an apocalyptic seer, the Risen Lord . . ."

One might well think of Prof. Bundy's book as an obituary to an approach to the Gospels, characteristic of the 19th century Hegelian rationalism. J. W. HEIKKINEN

*Gettysburg, Pa.*

## Christ as Moral Influence

**Religion and the Moral Life.** By A. Campbell Garnett. Ronald Press. 223 pages. $3.50.

Here is an impressive argument for the rejection of secularism and modern humanism because they offer no adequate motivation for morality and produce insufficient loyalty to the moral ideal. The moral life needs a religion which recognizes an object of devotion beyond man and society. Christianity presents a worthy object of devotion, the personal God of productive love (*agape*). Genuine motivation and loyalty are found when man responds with love to God and then to his fellowmen.

Christian tradition has influenced the simple faith with "inconsistent distortions and arbitrary embellishment," borrowed from magic and primitive rationalistic philosophy. These distortions include miracles, the doctrines of creation and omnipotence, Paul's magical atonement (a result of his legalistic ethics), the authority of Scripture (now "abandoned by all save the Fundamentalist sects and Catholicism").

The work of Christ is only moral influence. Salvation is the personality of Christ breaking through man's self-satisfaction. Sin of course receives light treatment. Revelation is given when a prophet resolves a moral struggle by expressing the principle of *agape* more completely than its rivals.

Professor Garnett has offered much that must be reckoned with. The chapter on faith and reason is a definite contribution. The analyses of works of representatives of the various schools are keen. His insistence on the priority and independence of faith, his personal devotion and his sympathy with the needs of man are ample grounds for a loftier theology. Even the Lutheran theologian whom he so obviously neglects may gird himself against his attacks and profit by his insights. After that, this book must be catalogued as an important addition to the forces being marshaled both within and without the church to persuade her to neglect the Gospel and join the ranks of the world's religions. M. L. STIREWALT, JR.

*Hickory, N. C.*

## OVERSEAS

# Churches Continue to Face Harassment in East Zone

GERMANY: Berlin, Aug. 25.—THERE IS no indication that the Geneva Conference has improved the situation of churches in the Communist-ruled German Republic or changed the political climate. It is becoming increasingly clear that the East Zone government is trying to force the people to accept communism.

This is especially true of the young people. The government issued recently the statutes for the Communist youth organization and for the "Office for Youth Questions." Both contain solemn pledges of allegiance to socialism. They announce "ideological struggle" against the "activities of hostile organizations," a term that can refer only to the churches which have the courage and strength to speak against atheist materialism.

THE ANNOUNCEMENT is more than a theoretical threat. Congregations report that some of their young members attending state-controlled youth camps were prevented from attending church services. Efforts to promote the Communist youth dedications, intended to undermine church confirmation, are also being continued. In some instances force was used. The teacher, who heads the local political organization, locked his pupils in the classrooms, then had them escorted by other teachers to the auditorium, and tried to force the protesting children to take part in the celebration. Even then, most of them refused to listen to the speeches and none pronounced the pledge of allegiance to the Communist state. Teachers who protested against these methods were requested to "sever their connections with the church." Reports in Communist newspapers announce a stepped-up propaganda for the youth dedication ceremonies next year. Students in state universities are requested to sign a pledge of allegiance to communism—a further sharpening of conflict.

STATE ACTION against the churches themselves seems to be of an administrative nature only, but aim in effect at curtailing church life. Fewer permits for collections to be held in churches are issued. Less building material is allocated. Even those congregations that have their own building material are denied building permits.

A number of ministers and church workers are still in jail. Some serve long-term sentences. For the first time, a minister has defied a police effort to expel him from a community in Saxony. He disregarded the order, is still serving his church, while his congregation stands by him.

The government has made another move towards organization of the so-called "progressive pastors." These ministers, who have accepted the Communist viewpoint, are few in number and without influence, but they have the active support of the state.

They have now received authority to publish a new magazine, *Glaube und Gewissen* (Faith and Conscience), of which 20,000 copies are being printed For other church publications paper remains unavailable. In the magazine's first issue appears a cordial message from the Czech theologian, Josef Hromadka, of Prague, and an article by Dean Heinrich Grueber. Dean Grueber is one of the group of clergymen from West Germany who are now visiting Moscow. Leading Protestant church officials refer to the visit as a "private trip" on the part of those who accepted the Russian invitation. No church organization sponsored the journey.

New ULC mission congregation in Boston lines up behind Pastors Arne Unhjem and Vernon E. Carte

**NEW ENGLAND**

# Former Methodist Congregation Becomes Lutheran

By HERBERT D. HRDLICKA

BOSTON—An adult group of 126 was confirmed after intensive instruction in the Luthera faith this summer and formally organized as All Saints Evangelical Lutheran Church i Boston. The group, formerly Congregational Methodist, had requested instruction to uni with the United Lutheran Church through its pastor, the Rev. Vernon E. Carter, last yea

Instruction to the group was given by Pastor Arne Unhjem of St. Mark's Church, Boston, who had been in close contact with them through the past year. Dr. Eugene C. Kreider, superintendent of home missions of the New York and New England Synod, organized the mission July 24.

A church building and adjoining parsonage were bought for the congregation by the synod from First English Church, Missouri Synod, which has relocated. Half of the $55,000 cost of the property is being met by members of the new mission.

CHURCHES AND PARSONAGES in Connecticut escaped the fury of the flood disaster, although communities in which they stand suffered heavy damage. Main Street in Torrington was washed away, and the water w as high as the fire hydrant in front of S Paul's Church. But the inside was dry.

St. Matthew's in Collinsville also w spared. An emergency Red Cross center w set up in the church. Pastor Clifford Butterer was in charge of the center.

The home of St. Matthew's Sunday scho secretary was swept down the Farmingt River. Eleanor Jaschinski and her pare salvaged nothing from the home they l during the night, just before the house w torn from its foundation. But Eleanor d grab the minutes of the last Sunday scho teachers' meeting—plus $1.45 from the l church school offering.

VISCONSIN

# Pastors Say Gerberding Should Face Second Trial

By CHARLES A. PULS

MADISON—Acquittal of the Rev. John Gerberding on eight charges of doctrinal deviation" (reported in the Sept. 14 LUTHERAN) may have been a mistake, in the opinion of two members of the trial committee which announced a unanimous verdict on Aug. 31. The change in attitude was due to the statement of Pastor Gerberding, quoted by a Milwaukee newspaper reporter, that "I have not changed any of my opinions and I was not asked to."

Pastors Christian T. Breest and William Siebling of Milwaukee said they thought there should be a retrial. "We of the trial board certainly understood that by signing the statement of faith in the Nicene Creed . . . Pastor Gerberding definitely changed his opinions," said Pastor Breest. Pastor Siebling suggested reopening the trial, since Pastor Gerberding "has deliberately reversed the statement of Christian truth expressing Lutheran theology which he voluntarily signed prior to the verdict of our committee."

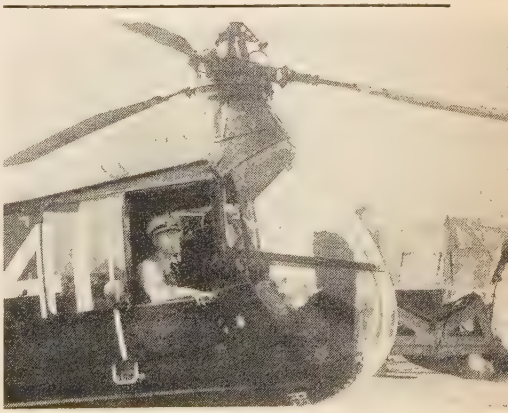
MR. GERBERDING, 33-year-old pastor of Holy Cross Church, Menomonee Falls, Wis., was acquitted of charges brought against him by a special investigation committee of the Synod of the Northwest. This trial, which ended Aug. 31 after two days of hearings, was held in Pentecost Church, Milwaukee.

The trial committee, consisting of seven pastors, recommended that "proper administrative action be taken by the synod to rectify the offensive situation" resulting from "irregular and disturbing doctrinal presentations" with which Pastor Gerberding was charged. The committee noted in its report to President Paul E. Bishop of the Northwest Synod that "during that time (two days of deliberation) we have become increasingly aware of the obvious confusion, immaturity, and inconsistency in Pastor Gerberding's expression and testimony."

THREE MILWAUKEE pastors, following the release of the acquittal verdict, were quoted by local papers as follows: The Rev. F. R. Ludwig, pastor of Lake Park Church, and a member of the investigating committee that formulated the charges against Gerberding:

"I will say that if the trial had been conducted on the basis of the evidence presented by the preliminary investigating committee, as it should have been, Pastor Gerberding would, in my judgment, have been found guilty of all eight charges." He also stated further: "If the findings of the trial committee are correct, Pastor Gerberding has reversed his position from that which he expressed to the investigating committee, on which the committee based its charges."

The Rev. Arno Martin, Nativity Church, told newspaper reporters: "Pastor Gerberding gave the investigating committee statements quite different from those presented to the trial committee." Pastor Martin expressed certainty that the decision would be



ING CHAPLAIN: Lt.-Comdr. Oscar Weber, Sixth Fleet in Mediterranean, gets Sunday copter ride to hold service aboard other s of formation. A ULC chaplain, he was of five selected by Navy Department for duate school work this coming winter. He be detached from duty aboard the USS m to attend Union Theological Seminary.

**WISCONSIN . . .**

appealed, or that a new trial of Pastor Gerberding will be called for.

The Rev. William B. Downey, Fox Point, said that at an "informal meeting of local ministers" following the announcement of the decision, belief was expressed that new signed charges would be made against Pastor Gerberding, or that the president of synod would be requested to review the procedure.

The trial committee that acquitted Pastor Gerberding consisted of the following: Dr. John W. Rilling, Minneapolis, chairman; Dr. George W. Forell, Iowa City, Iowa; the Rev. A. R. Tingley, Neenah; the Rev. E. R. Wicklund, Mahtomedi, Minn.; the Rev. C. T. Breest, the Rev. Richard A. Gaenslen, and the Rev. William Niebling, all of Milwaukee.

Charges against Pastor Gerberding were brought by the investigating committee appointed by Dr. Bishop which included the following pastors: the Rev. F. R. Ludwig, Milwaukee; the Rev. Franklin C. Heglund, Menasha; the Rev. Charles F. Burmeister, Marinette, who served as prosecutor; and the Rev. H. J. Motz-kus, Jefferson, assistant to the prosecutor.

ORIGIN of the charges against Pastor Gerberding stemmed from what he was alleged to have said in sermons, and especially at a Sunday school convention at Waukesha about a year ago. No witnesses appeared from either of these sources to testify against him. The trial committee was careful not to attach "guilt by association" to Pastor Gerberding, who served as counselor at the trial of George P. Crist, found guilty, and who is a friend also of the Rev. Victor K. Wrigley, Gethsemane Church, Milwaukee, now being investigated by the synod for doctrinal deviation. Pastor Wrigley appeared at the trial as counselor of Pastor Gerberding.

The charges against the now-acquitted pastor were made following a number of inquiry meetings with him. The formal charges concluded: "It is our prayer and hope that he (Pastor Gerberding) will yet return to that Christ-centered faith which at his ordination he solemnly promised to proclaim. If any of the above charges shall be proved to be incorrect or groundless, although made by us in the fear of God, in good faith, and in the course of official duty, we will welcome this favorable result and ask the synod's and our brother's forgiveness as well as the mercy of God."

In answer to the first charge which became the "crucial issue" at the trial, namely that "he denies the divine authority of the Holy Scripture contrary to the witness of Scripture itself and contrary to the Lutheran Confessions," the committee reported:

"Since Pastor Gerberding submitted in writing at the trial the following statement of faith: 'The Canonical Books of the Old and New Testaments are the Word of God inspired by the Holy Ghost, the only infallible rule of faith and practice . . . by which rule . . . all questions of faith and practice shall be decided—this definition I affirm and on this basis I preach, and this use of the Scriptures I teach'—we find him not guilty as charged." Voted unanimously.

On charges 2, 3 and 4 which dealt with the virgin birth, physical resurrection of Jesus, and the ascension, which the investigating committee charged Pastor Gerberding denies, the trial committee found him not guilty on the basis that the accused "asserts he believes, teaches and preaches in harmony with the Nicene Creed."

The fifth charge that claimed Pastor Gerberding "denies, contrary to the Scriptural the actuality and historicity of a number of recorded miracles of Jesus," resulted in a "not guilty" verdict on the basis that the young pastor "asserts he has never denied in his teaching and preaching the historicity and actuality of the recorded miracles of Jesus Christ."

The sixth charge, that "he denies, contrary to the Scripture, the efficacy of intercessory prayer except in so far as it leads the petitioner to be active in the service of others" was likewise given a "not guilty" verdict based on the accused pastor's practice of "using the General Prayer of the Common Service regularly and without reservation

ILOT FOR LIBERIA: Mr. and Mrs. William T. IcKay, Jr., were commissioned this summer as issionaries to Liberia. Mr. McKay will serve pilot in African mission field. The McKays, embers of St. Luke's, Baltimore, left with their tle girl in August for new destination, per- itting Paul R. Knecht of Akron, O., who has en serving as pilot in Liberia, to return home is month after more than two years of duty.

d inasmuch as he believes in and uses tercessory prayers."

The seventh charge which concerned the rd's Supper, "that he denies, contrary to e Scripture and Confessions, the sacra- ental union in the Lord's Supper," was swered by Pastor Gerberding "that he be- ves about the Sacrament what is taught Luther's Small Catechism," and the com- ttee voted him "not guilty."

The final charge concerning the importa- n of faith to infants in and through bap- m was set aside, "inasmuch as the Church s not spoken with finality and unanimity this question."

IN HIS PREPARED statement at the trial, stor Gerberding said: "I have never pub- y or privately suggested that any word Scripture or the Creeds or the Confessions set aside. I have never secretly hoped any change in our doctrinal foundation . I have been proud to be a Lutheran tor . . . I confess to many mistakes in my nistry of seven years . . . I admit to al- ing personal grudges and jealousies be- en myself and parishioners, myself and leagues in the ministry, to creep into my aching; to declaring too often only what had experienced rather than what the urch has been found to be true, but I estly and positively declare that I have d to make the central tenet of my min- y, that Gospel which God gave us in the and death and resurrection of Jesus ist, who is my Saviour."

When the verdict reached Pastor Ger- ling by radio news-flash, he was delighted surprised that the favorable verdict was nimous.

**PACIFIC SOUTHWEST**

## *Preliminary Move Is Made to Establish Lutheran College*

By HOWARD L. LOGAN

LOS ANGELES—Representatives of five major bodies of the National Lutheran Council, who have been discussing for several months the establishment of a Lutheran college in California, have decided to organize a committee and set up a preliminary corporation to receive gifts and transact other business in connection with the project.

While the Pacific Southwest Synod and the California Conference of the Augustana Church have taken no official action favoring a college, both have received encouragement from their denominational executives. The ULC Board of Education recently gave its approval to such a college and asked its executive secretary to work with Pacific Southwest Synod officials in establishment of a college. The preliminary corporation the NLC representatives voted to establish will not be a college corporation. That may come later. Elected as officers of the committee are: President, Dr. G. Falde, ELC; vice president, Dr. Luther Olmon, Augustana; secretary, the Rev. Edmund Krueger, ALC; treasurer, Howard L. Logan, ULCA; and member, the Rev. Joseph Gertz, UELC.

PREPARATIONS are well advanced for the

**PACIFIC SOUTHWEST . . .**

P-T-R program in the Los Angeles area in which more than 100 congregations in a 100-mile radius will participate. Missioners will be coming from all over the western and midwestern parts of the United States. Director for the mission is the Rev. William Berg, director of evangelism of the Augustana Church. Pastor Berg will direct a similar mission in the San Diego area following the Los Angeles event. The Fresno area will have its mission during the first week in November. Pastor Donald Hansen (UELC), Chicago, will be director. ULC pastors will be active in this mission where the Rev. Goodwin T. Olson serves as general chairman.

The California Conference of the Augustana Church installed its first full-time president in early September. Augustana's President Oscar Benson came from Minneapolis to install Dr. Carl W. Segerhammer of Los Angeles. Dr. Segerhammer had served Angelica Church in Los Angeles for some years. Dr. Allan Langhoff, regional home mission director for Augustana, left that post to return to a pastorate in the Midwest and the Rev. A. G. Fjellman came from Duluth to succeed Dr. Langhoff.

SOMETHING NEW for catechumens in the Fresno area was a catechetical class held by ULC churches for all those entering confirmation classes this fall. A three-day program was planned to prepare young people for instruction.

Luther Leaguers met for their synodical convention in Faith Church, Phoenix, Ariz., over the Labor Day weekend. Large groups of young people came from all over synod. At least one church sent a busload. Synod President Carl V. Tambert, LLA Associate Secretary Arthur Bauer, and Dr. Lyle C. Burns, Grace Church, Phoenix, addressed the convention.

The first Los Angeles area Sunday school teachers' and workers' conference was held in First English Church, Sept. 24. The program, under the direction of the Rev. John D. Foerster, was planned to help in teaching the Christian Growth Series and to prepare for other Sunday school work.

AMONG THE CHURCHES: First, Fresno, i studying the possibility of starting a branc Sunday school at its new property wher the congregation will eventually relocate Faith, Fresno, laid the cornerstone in lat August for its first church building. Th project is under the direction of synod's De partment of Church Extension. Service were started in Sunland, Calif., where th Rev. Philip E. Snobeck is developing a ne mission. Meeting place is the Tujunga Wom en's Club. Members of Foothills, La Ca ada, along with many others welcomed D and Mrs. James Beasom back to the U. after a tour of duty for the Lutheran Wor Federation in London. Trinity, Long Beac said goodby to one of their sons, the Re Gerald O. Pedersen, who served as educ tion director, and welcomed another so Edward Ray, who assumes the same respo sibility for the congregation.

AMONG THE PASTORS: J. Emory Acke man was installed as pastor of Christ Churc Downey, by Synod President Tambert. Paul Romeis spent August in the Hawaii Islands assisting mission congregations a representing the synod at the Hawaii Co ference. James R. Spaid, former chapla arrived in Monterey to develop a new m sion. Dr. Frederick J. Weertz of Des Moin was convalescing in Los Angeles during l summer.

**PENNSYLVANIA**

## Susquehanna Camp, Campers Highly Praised by LLM Officia

By ARTHUR W. LAWVER

WILLIAMSPORT — "Good planning a wholesome discipline met a responsive ch in the hearts of the campers," said Zeb Trexler, associate director of the Luthe Laymen's Movement for Stewardship, a spending a week with 266 youngsters Camp Susquehanna on the campus of S quehanna University.

"I was amazed," he continued, "at our st chapel service on Sunday evening. There as mirth and perhaps some frivolity as the mpers gathered. The amazing thing was e complete change of attitude when the aplain presented himself on the rostrum. n attitude of reverence and worship pre- iled at the proper time. It was a thrilling ing." Pastors Raymond E. Fisher and lam P. Bingaman, and Mrs. Bingaman th 25 other staff members were highly mmended by this stewardship leader.

Luther League caravaners David Angers- ch of Eureka, Kan.; Vida Abramheit of oliad, Texas; and Joanne Beaumont of naha, Neb., helped plan programs and ivities for the campers. Holy Trinity urch, Berwick, and St. John's Church, tawissa, were also on the caravaners' nerary.

The Williamsport Council of Churches is planning a city-wide religious survey to be conducted on Sept. 25. The survey will be followed by a visitation-evangelism week in October. The annual union Reformation service will precede a series of preaching missions.

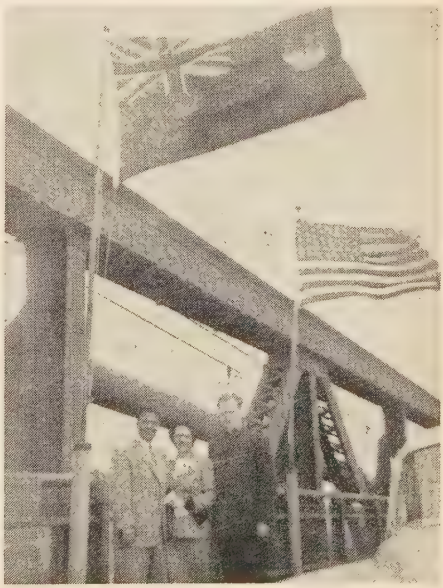
St. John's Church, Espy, the Rev. Walter Brandau pastor, will observe its 100th an- ersary in October. Preparations include a gram of evangelism and the purchase of a plot for the eventual building of a new church.

St. James' Church, Montoursville, has received a bequest of $1,000 for the building fund from the estate of the late Solomon Springman, for many years its Sunday school superintendent. Emmanuel Church, of the same parish, recently completed extensive renovations and installed an electric organ.

"The Golden Age Club" is an enthusiastic group of members, over 70 years of age, in Christ Church, Lewisburg. The organization meets monthly. Bucknell University professors have lectured to the group. A teacher told how she organized a school in Burma. The Lutheran Student Association has presented a musical program and a "Pennsylvania Dutch" program is scheduled for this fall. Members assisted with the preaching mission last winter, participate in missionary activities, and help in preparations for Bible school. Pastor George K. Bowers says, "These people appreciate beyond words an opportunity to regain a place in the church's life."

A leadership training school for the Williamsport area will be held Sept. 27 to Nov. 1 at St. Mark's Church.

DGE WEDDING Pastor Daniel S. Rolik of oe Church, Dearborn, Mich., performed on bassador Bridge, spanning Detroit River be- en Detroit and Windsor, Ont., was no pub- y stunt. John Mandossian was British sub- , unable at the time to enter U.S., his bride aturalized U.S. citizen. Her parents and esses, residents of U.S., were aliens and ole to enter Canada. Only point where e, bridegroom and relatives could meet was midpoint on international bridge. Wed- was held in early morning to escape atten- of passing motorists. Reporters, alerted by ge officials, were barred on Pastor Rolik's est. Mr. Mandossian received entry permit . Couple resides in Detroit.



# PEOPLE IN THE NEWS

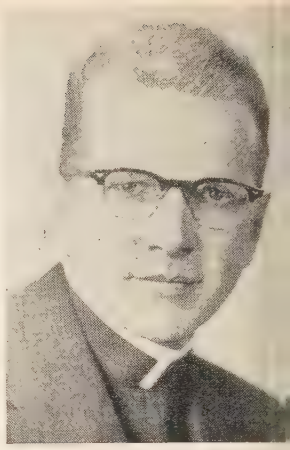
ASSIGNMENT: BURMA was the word Mrs. Annie Ray Moore received early this summer from the United Nations World Health Organization. The member of the church council of Holy Trinity Church, Raleigh, N. C., left in August for Rangoon. She will serve with the "Health Education of the Public" section under the direction of Miss A. Helen Martikainen, also of the Raleigh church.

For the past eight years, Mrs. Moore has served as health educator for the North Carolina Department of Public Instruction, a position to which she intends to return following her one-year WHO assignment.

NAMED executive director of Augustana Church's Board of Foreign Missions is Dr. Melvin A. Hammarberg, who resigned as pastor of Arlington Hills Church, St. Paul, Minn., where he served 15 years. He will succeed Dr. S. Hjalmar Swanson who held the post 16 years before retiring. Dr. Hammarberg is a graduate of Gustavus Adolphus College and Augustana Seminary. He was president of Augustana's Board of Youth Activities for nine years. The foreign mission program he will direct serves nearly 200 missionaries and has a budget of $860,000 this year. Augustana and the ULCA co-operate in Japan and India mission fields.

CALL to London, England, was received by Pastor Vernon F. Frazier of St. Stephen's Church, Lexington, S. C., who will assume pastorate at St. Mary's English Lutheran Church, only completely English-speaking Lutheran church in England sponsored by the Lutheran World Federation and organized in 1951. St. Mary's interim pastor was Dr. James P. Beasom, former president of the Pacific Southwest Synod, who returned to the U.S. last month.

Pastor Frazier, who will serve in the London parish

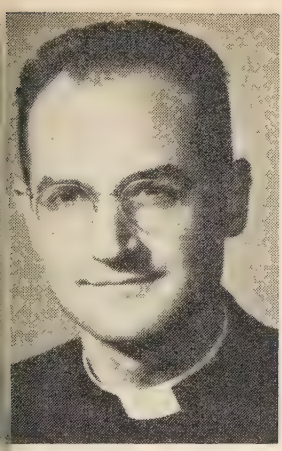


DR. HAMMARBERG

for a minimum three-yea term with possible furthe extension, is a native of Ten nessee, graduate of Furma University, Southern Sem nary and Gettysburg Sem nary. He served parishes i Mount Pleasant, Sumter an Columbia, all in South Car lina, before going to Lexi ton in 1949.

Pastor Frazier is editor the *South Carolina Luther* and member of the board trustees of Southern Sem nary, was executive secreta of the South Carolina Lu ther League and chairman

NORTH CAROLINA Luther League elected a new team of officers th summer at their convention at Lenc Rhyne College, Hickory, N. C. Tho elected were (left to right) Ju Ford, vice president; George Kee president; Marie Beatty, statistic secretary; Sue Culp, executive co mittee member; Elsie Hamilton, r cording secretary; Glenn Ketn archivist. Treasurer Pansy Fagga also elected, was absent for pho



PASTOR FRAZIER

e synodical Parish Educa-
n Committee. He will sail
r England with his wife
d three children Oct. 11.

A CERTIFICATE and a
rsage said "well done" to
iss Anna Merz who had
rformed the secretarial
ties for the office of the
io Synod during the past
enty years.

It was in 1925 when Ohio
nod President Joseph Sit-
r asked Miss Merz to re-
ve a few hours a week to
rk for the synodical of-
. At that time she was a
no teacher in Circleville.
Soon, as the synod's work
d increased, Miss Merz
nd less and less time for
pupils, and after a few
rs she became a full-time
ployee of the synod.

This spring, Miss Merz
ed to be released from
duty so that she may re-
e her teaching career. In
ouncing her retirement,
od President George W.
ey paid tribute to her
rs of faithful service.

# Crosscountry

THERE ARE TWO sides to disaster. Back in 1950 when W. Arthur Finn of Great Kills (Staten Island), N. Y., was a student at Wagner College and Mrs. Finn the temporary breadwinner, the roof blew off Luther Hall and landed on their little house nearby, smashing everything they had.

At that time the Finns had received help. Now they wanted to give help—to the victims of the New England flood disaster. They searched their closets and filled a carton with old clothing. It didn't look like much.

So, Mrs. Finn made the round of friends and neighbors and hauled in what old clothing they had to give. Soon hundreds of pounds of material, from baby shoes to blankets, filled the small suburban home to the ceiling. Then the Finns called the local Red Cross chapter. That's when the trouble began.

The chapter said regulations required that the Finns wash, sort, pack and send the clothing themselves to New England—prepaid. The Finns looked at the mountains of clothing piled up in their home and their enthusiasm ebbed. They couldn't do what the regulations prescribed and the Red Cross said it couldn't change the rules.

It looked like a sad ending for a happy idea. But not for long. The next day, the American Legion post stepped in and said it would take care of everything. The Finns should just continue to receive the goods. Legion members processed the donations and sent them on their way.

Today the Finn home is again just a regular one-family house. But there are lots of new-found friends. And a community that won't forget.

THE TEN COMMANDMENTS turned out to be nine on Kent Memorial's Sunday bulletin in Sunrise Beach, Mo. Pastor Raymond E. Johnson had inserted "ten commandments for church attendance" in the bulletin. Only nine appeared, ranging from "Thou shalt not come to service late, nor for the Amen refuse to wait," to "Thou shalt the minister give heed, Nor blame him when thou'rt disagreed."

Visitors wondered what the tenth commandment was and what had happened to it. The commandment, Pastor Johnson explained on request, was "And so, by all thy spirit's grace, Thou shalt show God within this place." It's a good commandment, the pastor said. But he couldn't print it. He had run out of space in the bulletin.

**VIRGINIA**

## Survey of Metropolitan Areas Ordered by Executive Council

By MARSHALL F. MAUNEY

ROANOKE—A survey of metropolitan areas on the Virginia Synod's territory has been ordered by its executive council. Dr. Karl S. Henry, survey and research secretary of the Board of American Missions, will make the study Oct. 24-27 and present recommendations for a more effective over-all home missions strategy. Although remarkable strides in mission development have been made in recent years, the executive council feels that further improvements can be achieved.

The Massanetta Assembly, Aug. 8-15, drew a record attendance of 1,257, plus one uninvited guest. Hurricane Connie blew in with wet fury but the fine spirits of the assembly refused to be either snuffed out or dampened. Enrollment was 702 in the leadership school, 50 in the pastors' school.

Dr. Edwin Moll described the strife which followed the partitioning of Palestine in 1947 and the relief which the Lutheran World Federation is bringing to refugees. He suggested three areas in which a solution of the Arab-Israeli problem might be found: Implementation of the UN resolution advocating internationalization of Jerusalem; more equitable partitioning of Palestine; compensation by the Jews to be paid to Arabs for confiscated lands and properties.

Dr. Charles B. Foelsch told the pastors: "Lutherans have often overlooked the opportunity to utilize music; they have frequently neglected the beauty and order intrinsic in the proper use of the liturgy; and Lutherans have failed to produce more than a trickle of vital literature in recent years."

With regard to the unity of Protestants he said, "The Lutheran church desires unity on the basis of common belief and understanding—not on the basis of organizations or super-organizations of churches."

Other leaders participating in the assembly were Dr. Edmund A. Steimle, Dr. Robert Paul Roth, Dr. Walter B. Freed, Pastor Louis H. Valbracht, Dr. Frederick K. Wentz, Dr. Paul M. Orso, Chester A. Myrom, Pastor L. David Miller, and Dr. Theodore K. Finck.

Conference meetings across the synod have been set up for the following dates and places: Sept. 27, Shenandoah Conference at Orkney Springs; Sept. 28, Staunton Conference at Harrisonburg; Sept. 29, Tidewater Conference at Newport News; Oct. 4, Roanoke Conference at Pembroke; Oct. 5, Marion Conference at Chilhowie; Oct. 5-6, Knoxville Conference at Maryville.

Eleven church councilmen's institutes have been planned between Nov. 1 and 14. The program will comprise discussions on duties of the church councilman's office, his responsibilities in parish education, and on a questionnaire on general congregational life.

The synodical Women's Missionary Society convention will be held Oct. 25-27 at First Church, Norfolk. The general theme, "Christ, the Hope of the World," will be developed by Miss Martha Akard, missionary on leave from Japan; the Rev. L. K. Bowers, missionary on leave from Liberia, and Synod President J. Luther Mauney.


**JACKSONVILLE, FLORIDA**
(The Gateway City)
**ST. MARK'S LUTHERAN CHURCH**
3976 Hendricks Ave., Rt. 13
Paul K. Nordsiek, Pastor
invites you to
Worship Services 8:30 & 11:00 A.M.
Sunday School (all ages) 9:45 A.M.


**WARTBURG**

## Congregations Increase Giving For Eight-Month Period 1955

By ARNOLD H. KAITSCHUK

CHICAGO—Response in congregational giving this year has been better than in previous years, although only 37 per cent of the budgeted apportionment was reached during the first eight months of 1955, Wartburg Synod Treasurer Robert L. Boulton has reported.

A total of $65,467 has been received on ue $176,572 assigned to the 51 churches f the synod. Faith mission, Joliet, and eace, Steeleville, Ill., are the only churches iat have passed the 100 per cent mark in is period. One has passed 75 per cent, two ave gone beyond 60, six have surpassed 50, ve 40 per cent. The other 35 congregations ave contributed less than 40 per cent, five them nothing.

A "WEEK-END CONVENTION" was held for e first time by the synodical Women's Mis- ionary Society. The women gathered in St. eter's Church, near Arenzville, Ill., from ept. 16 to 18. Theme was: "Walking In e Master's Steps." Pastor Ross E. Aden as chaplain for this 39th convention. The anquet featured the Rev. Robert J. Marshall Chicago Seminary, Maywood, as speaker. r. Paul P. Anspach of the Foreign Mission oard spoke on the mission program in alaya and elsewhere. At the communion rvice, Pastor George A. C. Bischoff of the st church was liturgist and Dr. R. R. elter preached. Business meetings were ld Friday and Saturday. The $13,000 udget for the year was surpassed.

Dr. J. R. Frenzel is vacationing in Europe, ending most of his time in Germany. He expected to return at the end of October. dent Robert E. Brown of Chicago Semi- ry supplies at Tabor Church, Chicago, ring Pastor Frenzel's absence.

CARAVANNERS of the Luther League of merica made a three-day stop at Zion urch, Clayton Center, Iowa, in August. ey were H. Paul Santmire, Anne Elsie nder, and Ina Lee Roof. They presented program of education, devotion, counsel- g, and recreation. Young people from ghboring churches shared in the meetings.

Quarterly meeting of the Nachusa Guild the Chicago area was held Sept. 19 in urch of the Good Shepherd, Oak Park, , the Rev. William E. Kmet pastor.

Pastor Wolf Knappe left St. Peter's Church, ar Steeleville, Ill., Aug. 31, to take over his w post at Trinity Seminary and College Blair, Neb. He will be New Testament ofessor in this UELC institution.


***Please mention The LUTHERAN when ordering from these advertisers***

**VISIT MESSIAH'S**

***Great New Church For A New World***

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

IN MIAMI

"Air Conditioned"

**St. Paul's Lutheran Church**

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

***Away Down South In the Heart of Miami***

Holy Trinity Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor
Holy Communion Monthly—First Sunday—8:00 A.M.
The Service 10:00 A.M.
*". . . where sin and pain find healing"*

***In St. Louis***

A WARM WELCOME AWAITS YOU
*at*
**ST. MARK'S**
**ENGLISH LUTHERAN CHURCH**
6337 CLAYTON ROAD
(Just west of Forest Park)

William A. Hover, Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 10:45 A.M.

**AGENTS WANTED**

Run spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1955 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

## BOOK MANUSCRIPTS INVITED

If you are looking for a publisher, send for our free, illustrated booklet titled *To the Author in Search of a Publisher*. It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet LR. It's free.

VANTAGE PRESS, Inc., 120 W. 31 St., N. Y. 1
*In Calif.: 6253 Hollywood Blvd., Hollywood 28*

**Clara Maass Memorial Hospital**

(Lutheran Memorial Hospital)

**School of Nursing**

Three-year accredited course.
School affiliated with Upsala College.

Applications now being considered for September 1955 and 1956

For full information
Write to
Director of Nursing

**CLARA MAASS MEMORIAL HOSPITAL**
Newark, New Jersey

**the PSALMERY**

AN IMPORTANT CONTRIBUTION TO BIBLICAL LITERATURE!

A very **DEVOTIONAL** and **INSPIRATIONAL** book of **PRAYERS** and **BLESSINGS** for **ALL** occasions, for **ALL** people of **ALL** faiths! "This book will change the praying habits of millions of people," says Rev. T. G. Use it for all occasions—for Sabbath prayers—for invocations—to open and close public meetings—in time of joy as well as in time of stress and anxiety! **SEND NO MONEY.** At your request we will be glad to send you a copy of the **PSALMERY** for 10 day free examination! If the **PSALMERY** does not please you . . . if it does not **MORE** than please you just return it—no obligation. If you keep the book just send total price of only $1.50.

**WESTERN PUBLISHING CO.** (Dept. 10)
P.O. Box 606, Redwood City, California

## —Changes of Pastorate—

FLORIDA

GREFE, ROBERT E. From St. Timothy's Church, Albuquerque, N. M. To St. John's Church, Hollywood.

ILLINOIS

KELLER, F. M. From Trinity Church, Milledgeville. Retirement.

INDIANA

HESS, A. VERNON. From St. John's Church, Anderson. To Regional Director of Evangelism Program (Oct. 1).

KIEFFER, ALLAN. From Wallace-Darlington parish. To Pleasant View Church, Indianapolis.

LARSEN, BERTEL S. From First Church, Columbus. To Gustavus Adolphus College, St. Peter, Minn., assistant professor.

IOWA

SWARBRICK, WILLIAM H. From St. Mark's Church, Dubuque. To Regional Director of Evangelism Program (Oct. 1).

NORTH CAROLINA

KEASEY, LESTER D. From Grace Church, Pittsburgh, North Side. To Lenoir Rhyne College faculty.

OHIO

MYERS, HARRY L. From Calvary Church, Cromwell, Ind. To Redeemer Church, Toledo, assistant pastor.

PACIFIC

BAUGHMAN, PAUL. From Gloria Dei Church, Kelso, Wash. To Faith Church, Everett, Wash.

PECHMAN, WARREN. From Spokane, Wash., board missionary. To Faith Church, Salem, Ore.

VIRGINIA

COBB, JAMES K. From mission developed Messiah congregation, Knoxville, Tenn. To Blountville parish, Tenn.

TROUTMAN, EDWIN N. From Emmanuel Church, Roanoke. To Director of Religious Education of Virginia Synod.

### MISSIONARIES

DEPARTURES

LEWIS, PAUL L. To Lutheran Mission, Monrovia, Liberia. July 24.

## DECEASED

MR. FREDERICK HENRICH, 86, who as a delegate to the 1918 organizing convention of the United Lutheran Church in America, died Aug. 31 in Buffalo, N. Y.

An active layman in his home church, Holy Trinity, Buffalo, and the United Lutheran Church, Mr. Henrich attended 11 ULC conventions. He was a member of the ULC Executive Board from 1918 to 1927, and of the ULC Board of Education, 1930-1. He was a charter member of the Lutheran Laymen's Movement.

At Trinity Church, he was Sunday school superintendent for 22 years, church council member since 1896—council president for 8 years, president emeritus since 1940. He was active in YMCA work and author of a historical sketch of Holy Trinity Church, published in 1937.

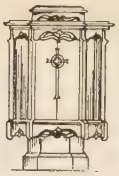
Mr. Henrich was president of William Henrich's Sons Lumber Company and two subsidiaries. He was formerly president of Kenherst Foundry, Inc.

Surviving are three daughters, Mrs. Howard E. Johnson, Delmar, N. Y.; Mrs. Elmer Schauer and Miss Marie E., Buffalo; and a sister, Mrs. Jacob Seitz, Buffalo.

Funeral service was held in Holy Trinity Church Sept. 2, with Pastor Ralph W. Loew and the Rev. Matthew L. Winters officiating.

THE REV. GUSTAV K. HUF, 56, pastor of St. Matthew's Church, Omaha, Neb., died Aug. 22 in Omaha.

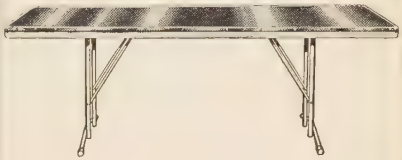
A native of Philadelphia, he was a graduate of Wagner College and of Philadelphia Seminary, and former pastor of Ascension Church in Mt. Airy, Philadelphia. He left Ascension Church three years ago to accept the Omaha pastorate.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

**Page Church Furniture Co.**
Albermarle, N. C.

**Monroe FOLDING BANQUET TABLES**



NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.

**MONROE CO.** 30 CHURCH ST. **COLFAX, IOWA**

**HERE'S THE ANSWER TO YOUR COIN SORTING PROBLEM!**

The portable King Koin Sorter is proving more popular every day with churches, schools and institutions. Each week we are receiving more orders.

It is noiseless and light with its plastic drawers and sells for only $27.50. So simple and efficient that anyone can operate it. We would be glad to send one on approval as it is sold with our guarantee.

Several thousand satisfied owners!

**KING KOIN SORTER COMPANY**
Dept. L—Box 1043
Lincoln, Nebraska

Be Sure to Ask Your Book Store For

**National Bibles**

*Leading in Quality for over 90 years*

THE BELOVED KING JAMES (AUTHORIZED) VERSION

THE NATIONAL BIBLE PRESS • PHILADELPHIA, PA.

**NEW SMYRNA BEACH, FLORIDA**
(on the Inland Waterway)
**TRINITY LUTHERAN CHURCH**
202 So. Riverside Drive
Joseph Huntley, Pastor
Worship Service—11 A.M.
Sunday School—9:45 A.M.

**LANKENAU**
*Established 1890*

Boarding and Day School for Girls
Pre-school through high school

**Beautiful 20-acre suburban campus. Small classes. Thorough instruction. Strong college preparatory course. Art, music, dramatics, home arts, sports. Catalogue.**

Sister Lydia Fischer, Principal
3201 W. School House Lane
Philadelphia 44, Pa.

Following ordination by the Ministerium of Pennsylvania in 1924, Pastor Huf spen some years as a missionary in the Virgin Islands and Puerto Rico. At one time he was president of the Lutheran Ministeria Association in Puerto Rico, and for severa years president of the Luther League there

He served as pastor of St. Paul's Church Eggertsville, N. Y. (1932-39); St. John's Church, Syracuse, N. Y. (1934-44), and Ascension Church, Philadelphia (1944-52)

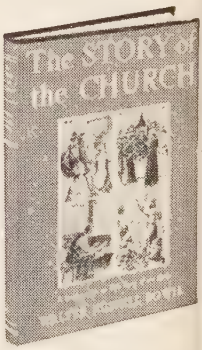
Surviving the deceased are his wife, the former Julia Kirsch, and three children Capt. Robert Huf, USAF, stationed in Ten nessee; Gustav, Omaha, and Mrs. O. Robert Hibbeler, wife of a Nebraska minister. Two sisters, Miss Flora Huf of Philadelphia and Miss Rena Huf of Omaha, also survive.

Funeral services were held at Kountz Memorial Church, Omaha, Aug. 25, con ducted by Central States Synod President C. H. Zeidler, with Dr. A. W. Young and Dr. A. B. J. Lentz participating. Interment was in Hillcrest Memorial Park.

*—Just Published . . .*

**THE STORY OF THE CHURCH**

BY WALTER RUSSELL BOWIE




The Church's long story—from the time of Christ to the present day—moves across these pages. Writing chronologically and without denominational bias, Dr. Bowie combines his profound knowledge of theology and church history with the vivid use of detail as he depicts unforgettably the scenes which were mileposts in the Church's story. For *every* reader—a better understanding of his Christian heritage and its meaning for our world! **$2.95**

**You won't want to miss these other helpful books by Dr. Bowie!**

THE STORY OF THE BIBLE **$3.95**
THE BIBLE STORY FOR BOYS AND GIRLS: Old Testament **$3.50**
PREACHING **$2.75**
THE BIBLE STORY FOR BOYS AND GIRLS: New Testament **$2.50**

*Published by Abingdon Press*

**At Your Lutheran Bookstore**

# *The Westminster Press*

## Hymns We Love

**STORIES OF THE HUNDRED MOST POPULAR HYMNS**

By Cecil Northcott. Delightful reading for all who want to know more about the hymns that have become a well-loved part of worship in the English language. The author is London correspondent of *Christian Century*. $2.50

## Christian Love in Everyday Living

By Owen Hutchison. A workable "prescription" for abundant living, based on the concept of Christian love in I Corinthians, Ch. 13. Popular style, for laymen. $2.00

## How to Make Church School Equipment

By Thelma Adair & Elizabeth McCort. Practical instructions, with pictures and diagrams, on making equipment that insures better teaching at minimum cost. $1.25

## Choral Readings from the Bible

Ed. by Harry J. Heltman & Helen A. Brown. Best-loved Scripture passages arranged for choral reading by large or small groups; music or speech-training not necessary.

*1-4 copies $1.00 ea. 5 or more, 90¢ ea.*

***At all bookstores,*** ***THE WESTMINSTER PRESS, Philadelphia 7***

# IN CONCLUSION . . . . . .

LIKE A STRONG ACID, the U.S. Supreme Court decision on race segregation in schools has been biting deep into the peace and quiet of the South. Many people have become hysterical, and can't think clearly about this subject.

"White Citizens Councils" have been organized throughout the deep South. They try to make sure that Negroes who agitate for school integration will lose their jobs. Their attack is directed especially against the National Association for the Advancement of the Colored People. The NAACP leads the Negro crusade for school desegregation and provides lawyers when cases go to court.

BUT IN 11 of the 17 states where school segregation is practiced, progress toward integration is being made. Sixty school districts in Texas, 88 in Oklahoma, 114 in Missouri are mixing the races in public schools this fall. Ten counties and four cities of Kentucky and 44 counties in West Virginia are abandoning school segregation.

All public schools in Washington, D. C., from kindergarten to adult night schools, have dropped the color line. There is some loud grumbling, but no serious trouble. Baltimore pioneered in ending segregation last fall, and 10 Maryland counties are following Baltimore's example this month.

There are now at least 1,000 Negro students in Southern public and private colleges which were formerly all-white. "It has been accomplished without a single incident of racial conflict," said a North Carolina sociologist, Guy B. Johnson. In schools where Negroes and whites share in social events, such as banquets and dances, there have been no disturbing efforts by Negroes to date white girls.

This school problem gives Christians both in the North and South a fine opportunity to practice self-control. The problem can't be solved in a year, perhaps not in ten years. It's important to give fanatics plenty of time to think about whether mixed classes are as bad as they think they are.

I believe that fears about the races living and working together are imaginary. As people gain experience in racial equality, they find that it does nobody any harm. But experience comes slowly. If the school integration experiments are worked out gradually in areas where they are not too difficult, they may set a pattern which later on will be found acceptable everywhere.

THERE ARE TIMES when it's cowardly to be patient and slow-moving in obedience to great principles. There are other times when impatient people do much harm. We have various kinds of race discrimination all over the United States. Christians should be keenly conscious of this, and not be satisfied until it is cured. But so long as we're making progress, we can be hopeful without getting impetuous.

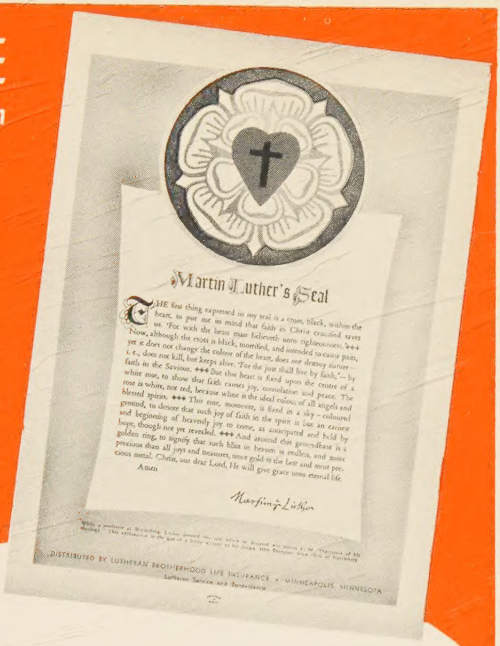
Negroes, Mexicans, Indians, and other minority groups suffering from discrimination are not likely to enjoy white people's patience in solving their problems. We may expect that they will do reckless things in pushing their case.

But this is poor strategy. We must assure them that we share their eagerness that injustices will be remedied, and advise them to go slow. The trend is swinging strongly in the right direction. Some day America will clear up this monstrous sin of race inequality. —ELSON RUFF

# YOURS FREE

*. . . without obligation*

## The Martin Luther Seal Explanation


Martin Luther's Seal
THE first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. For with the heart man believeth unto righteousness, Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature, i. e., does not kill, but keeps alive. For the just shall live by faith,—by faith in the Saviour. But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal colour of all angels and blessed spirits. This rose, moreover, is fixed in a sky-coloured ground, to denote that such joy of faith in the spirit is not an earthly hope, though not yet revealed. And around this ground-fast and held by golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life.
Amen
Martin Luther
DISTRIBUTED BY LUTHERAN BROTHERHOOD LIFE INSURANCE . MINNEAPOLIS MINNESOTA
Lutheran Service and Benevolence

Here is something every Lutheran will appreciate — Martin Luther's explanation of his own seal.

Beautifully lithographed in four colors on heavy paper suitable for framing, it measures 7¾" x 10½". *It's yours for the asking.*

**See or call your local LUTHERAN BROTHERHOOD representative . . . or use this convenient coupon.**

**USE THIS COUPON TODAY**

6

Please send me free, *Martin Luther's Seal Explanation.*

Name_____

Street_____

City_____ Zone_____ State_____

THIS IS *Your* LIFE INSURANCE SOCIETY

# Lutheran Brotherhood

**LEGAL RESERVE LIFE INSURANCE**

CARL F. GRANRUD, President

**608 Second Avenue South • Minneapolis 2, Minn.**

*now*

# A KINDERGARTEN COURSE

## *Weekday Church School Series*

## MY STORYBOOK OF JESUS

- STORIES ABOUT JESUS
- STORIES JESUS LOVED
- STORIES JESUS TOLD

## THE WEEKDAY CHURCH SCHOOL SERIES

*for all grades in the Church School*

Kindergarten—MY STORYBOOK OF JESUS
Grade I—GOD IN MY WORLD
Grade II—JESUS, OUR FRIEND
Grade III—GETTING ALONG
Grade IV—FOLLOW ME
Grade V—BIBLE ADVENTURES
Grade VI—I WANT TO KNOW
Grade VII—THE DAY OF JESUS
Grade VIII—LUTHER AND THE REFORMATION
Grade IX—EXPLORING THE BIBLE
Grade X—WHY
Grade XI—CHRIST IN MY LIFE
Grade XII—CHRISTIAN STRATEGY

**The WEEKDAY CHURCH SCHOOL SERIES is a study plan designed to give a thorough and deeper treatment to the essential elements of the Christian faith.**

## PRICES

**WORK KITS** *(kindergarten)*
85c (one kit for complete year)
75c in quantities of 5 or more

**READING BOOKS**
$1.50 per copy
$1.25 in quantities of 5 or more

**WORK BOOKS**
Grades I and II
40c each per semester
35c in quantities of 5 or more
Grades III, IV, V and VI
30c each per semester
25c in quantities of 5 or more

**TEACHER'S GUIDES**
$2.50 each

## EXAMINATION COPIES

*Courses in the WEEKDAY CHURCH SCHO SERIES will be sent on request for a 30-d examination period.*

*Order From*

**UNITED LUTHERA PUBLICATION HOUS**

1228 SPRUCE STREET, PHILADELPHIA 7, P

17 W. Franklin St.
Baltimore 1, Md.
22 W. Madison St.
Chicago 2, Ill.
11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico
805 Locust St.
Des Moines 9, Iowa
17 Park Place
New York 7, N. Y.
3103 W. Sixth St.
Los Angeles 5, Calif.
610 Smithfield St.
Pittsburgh 22, Pa.
237 King Street W.
Kitchener, Ont., Cana
1233 Hampton St.
Columbia 1, S. C.
219 W. Sixth St.
Austin 1, Texas

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free